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For the Christian Spectator.

Professor Everett's definition of a Christian.

A late Sermon by Professor Everett, of Harvard College, contains the following sketch of the christian character:—"Be upright and honourable, punctual and trusty in the affairs of life; let your word and your promise be sure and faithful; your intercourse kind, friendly and open; be not too forward, but always ready for every kind and charitable work; let your houses be the abode of decency and of order, of purity and of peace; enter with moderation into the cheerful and innocent pleasures of life, for which Heaven has given us the senses, the faculties and the tastes; build an altar of family worship in your dwellings; and be not superstitiously precise, but regular and punctual in your attendance on the public worship of this place, and you will not need to assert your claim to the name and character of christians."

In this full-length portrait of a Unitarian christian, what trace is there which we do not find in thousands, and tens of thousands around us, who are moral, charitable, warm-hearted, and punctual in the observance of religious institutions; and who yet are supremely devoted to the world, actuated solely by its principles, immersed in the pursuit of merely temporal good, and who are too honest to make the slightest pretensions to the character of those who "walk by faith and not by sight?" What is there that may not be found in the consistent *Deist*, who on his own principles, is bound to the exercise of

piety towards God, and of justice and benevolence to his fellow-men? What is there, except the external rites of worship, which was not actually found, in no ordinary degree, in the sceptic, Hume; and yet Mr. Everett goes on to assure his hearers who possess this character, "You will require no ingenious defence of your tenets; you will not need the aid of learning and of eloquence; you will not need to ask for respect and charity; they will be more than paid, they will be given, they will be showered upon you."

Religious belief, then, constitutes no part in the character of a Unitarian christian; for it is undeniable that a man may be all that is here described, while he rejects every doctrine of the scriptures, except the being of a God. Besides, all that is enjoined, reaches merely the *external* conduct. Not a word escapes the preacher as to the principles or motives which control the outward act: nothing which excludes the most abandoned hypocrite, who puts on the mask of virtue to accomplish his designs.—But Mr. E. it may be said, undoubtedly meant to imply that a man should be *sincere* in the conduct specified. Be it so. May not a man be sincerely "upright and honourable, punctual and trusty," from motives of selfishness, from a sense of shame, or the influence of early habits and associations? May he not be "kind, friendly, and charitable" from the force of those instincts and feelings, which are implanted at our birth, and which are sometimes stronger in the notoriously vicious,

than in the established christian?— Would not a refined taste alone dictate that his house should be “the abode of decency and of order, of purity and of peace”? May not family and public worship be the cold tribute of the understanding, without one correspondent emotion of the heart? or the transient burst of sympathy, the enlivening glow of sublimity, or the offspring of a mistaken and selfish gratitude? Let all these qualities be united in their liveliest exercise, and most graceful proportions, and still without the controlling influence of supreme love to God, they are pronounced by the apostle to be “as sounding brass or a tinkling cymbal.” What shall we say of a christian, in a high-wrought sketch of whose character, no trace of *repentance* is found? no intimation of a daily conflict with indwelling sin? nothing of his reliance on the Holy Spirit for strength? of his being “crucified to the world, and the world crucified to him”?— What would the apostle Paul have said to a christian who rejects the atonement of the Redeemer; who is not “justified by his blood,” or found “glorifying in nothing save the righteousness of Christ;” who pours forth no fervent thanksgiving “to Him who loved us and *washed* us from our *sins* in his own *blood*,” who makes no self-denying exertions to bear the glad tidings of eternal life to the heathen nations? What would the Saviour say to that christian, who lays claim to no higher qualifications than those of that amiable youth whom He rejected, when on earth, as destitute of holiness?

Mr. Everett has honestly disclosed the result of Unitarian principles. A system which tears the doctrine of Atonement from the christian dispensation, and makes nothing necessary to vindicate the character and uphold the government of God in the pardon of sinners, must of necessity reduce sin to a *trivial evil*. It changes the whole aspect of the scriptures as to the character and condition of fallen man. It takes away all ground of

reliance on the merits of Christ, and of gratitude to Him as the author of salvation. Repentance becomes less pungent, as the evil of sin is extenuated; the necessity of christian watchfulness is proportionally diminished; conformity to the world becomes less guilty and less dangerous; the line of separation between the christian and the sober moralist is obliterated, and that change of heart which produces the christian character, requires no influence of divine grace, but merely the gradual culture of our social feelings, and the subjection of the passions to the control of reason. It is not surprising, when we consider what human nature is, that this accommodating system is popular in many of our large towns. What can be more gratifying to a class of high-spirited and worldly minded men, who are bent on obtaining the name and character of christians, but who are held back by the firmness of a faithful minister, who flashes their true character in their face, and from tenderness to their souls repels them from the circle of that covenant to which their hearts cannot subscribe— what can be more gratifying than that false and fatal liberality which breaks down the barriers between the church and the world; sets aside the merits of the Redeemer; disclaims the necessity of renewing grace; and reduces the standard of christian character to the principles and convenience of the natural man? Where such a system prevails, what motive has any man to be an infidel, when all that is humbling to the carnal mind, is obliterated from the scriptures? The fact so confidently urged by Dr. Ware, that the ranks of open Infidelity have been deserted since the prevalence of Unitarianism, is perfectly natural, and carries with it the condemnation of his cause.

That the spirit of Unitarianism is a compromise with the spirit of the world, must be evident to every one who has traced its progress in England or in this country. A remarkable fact in confirmation of this

statement, is, *that a leading Unitarian clergyman in Boston, has recently invited the whole body of his congregation, without even the formality of a public profession, to commune at the table of Christ.*—Let our churches ponder this subject deeply; and let every man who is seduced by the allurements which are spread in the path of Unitarianism, look at the precipice to which it leads.

B. F.

A SERMON.

2 Cor. vii. 10—*The sorrow of the world worketh death.*

By the *sorrow of the world* may be understood those griefs and afflictions of the present life, which are endured without religion. These may be produced by temporal calamity, or by the illumination of the Spirit causing conviction of sin. When it is declared that these sorrows of the world work death, it is not to be understood that this is always the fact. Thousands have been rescued from death by means of sanctified afflictions, and all who are saved, experience doubtless more or less conviction of sin, which serves as a school-master to bring them to Christ.—But in these cases another influence interposes, and prevents the regular catastrophe to which these causes alone would have conducted the soul. It is therefore the tendency and termination of these two streams of worldly sorrow, which it is proposed to trace in this discourse. With respect to the effect of unsanctified sorrow, occasioned by temporal calamities, it is observed,

1. That it sometimes works death by increasing the attachment of the sufferer to the world.

The loss of property, when it does not break the spirit, nor wean the heart from idols, augments the desire of gain, and quickens the energies of worldly enterprise. Health restored, after long sickness, if the heart is not

benefitted by the discipline, is enjoyed with new interest and increased forgetfulness of God. The death of a child often increases the attachment of parents to their surviving children, and, by a stronger attraction, draws their hearts away from God. As the shipwrecked mariner clings to the last plank with a desperation proportioned to its insufficiency to save, so do our hearts, when the world fails, and God is not our refuge, cling to the last fragment of worldly good. In all these cases, the providential instruction is lost, and the effort of heaven to withdraw the heart from idols, does but strengthen the destructive alliance.

2. In other cases, the sorrow of the world destroys, by creating a powerful diversion of the *attention* from God and the concerns of the soul.

Through the hardness of the heart the eye of the understanding becomes fixed exclusively upon second causes, and the sufferer does but philosophize and apply to the physician, when he should be seeking after God. The more he suffers, the more intensely are his thoughts fixed upon the causes and the remedy of his disease.—The louder the voice of God, the more profound is his deafness; the more distressing the stroke of the divine rod, the less does the sinner regard the operation of the hand which wields it. When the destroying angel enters towns and cities, then is not the time for religion to revive, and the souls of men to prosper. The attentions to the sick and dying, with the panic influence of fear, withdraw the thoughts from eternity, and “chain them down to sense.”

In like manner, sudden reverses in worldly circumstances operate, where there is no religion to counteract the tendency. Such new and powerful demands are made upon the time, attention, and strength of the afflicted man, that he feels as if it were impossible to attend to the concerns of his soul for the present, and then his sorrow worketh death.

3. Another common effect of the

sorrow of the world, is hardness of heart.

Instructions repeated and misimproved, harden the heart, and afflictions unsanctified have, upon the same principle, the same effect. At first the stroke of heaven may startle the conscience, but the design of the chastisement being at length disregarded, the conscience slumbers amid the sighs and tears of suffering.—Thus were the chastisements upon the Israelites reiterated, till the whole head was sick, and the whole heart faint; being often reprov'd, they hardened their neck, and were suddenly destroyed. There is also an insensibility, the effect of sorrow, which results from the frailty of our animal nature. There is a limit to our capacity of feeling, and excessive grief often terminates in apathy. The man becomes a statue, and his heart, stone.

4. The sorrow of the world worketh death, in some instances, by producing a murmuring disposition, and rousing the enmity of the heart against God.

In prosperity, such feelings were not perceived, nor the possibility of their existence suspected, as the unprovoked adder basking in sunshine feels no rage. But the repeated strokes of the Almighty try the heart, and rouse its latent malignity to contend with God. "What have I done to deserve such chastisement? Why should this affliction fall on me? Why should I suffer so much more than others?" And the feeling of the heart is, that God is unjust, and that the sufferer has cause to be angry.

It may here be observed that this spirit of daring controversy with God, becomes, in all the relations of social life, a spirit of petulance and vexation. The softer social affections seem to be drowned in sorrow, while all the malignant passions of the soul grow rank as in their most congenial soil. No object ministers comfort, but every object, directly or by association, occasions sorrow, and thus continued visitation of mental pain

exhausts the patience, and winds up the nervous system to a state of unmanagable irritation.

At length, perhaps, a dark cloud of melancholy settles upon the mind, and heart-withering discouragement unmans the soul. Exhausted nature sometimes fails and finds a respite in the grave. But in other instances, a still more deplorable result ensues.—Unmitigated anguish drives the sufferer to seek a momentary alleviation in inebriation; and he drinks though every exhilarating draught, augments the misery of his condition and shakes his soul with increased alarms. And now, pressed by woes, reason totters on her throne and yields her sceptre to madness or to idiocy; or if strong to suffer, no alleviation comes unsought, an alternative still more terrific remains. Goaded by suffering to desperation, the barriers of life are forced, and the tortured spirit urges its way from destruction on earth, to destruction in hell.

II. With respect to that sorrow which results from the illumination of the Spirit, it may be proper to show that it is, strictly speaking, the sorrow of the world.

The consideration that this sorrow is an effect of light which God has shed upon the mind, has led some to insist that it has something in it which God regards with complacency, and which renders the strivings of sinners, while under its sole influence, acceptable to God, and available for the attainment of further divine influence and even of conversion. Is it not, say they, an effect of what God has done, and will not the Divine Being be pleased with the effects of his own influence upon the heart?

But the position, that God must needs be pleased with all the consequences which result from his power as exerted upon free agents, is most fallacious and absurd. Such agents always have the power of perverting his blessings, so that what God does for their good they may turn to evil. God upholds all the faculties of free agency, but is he of course, pleased

with all the ways in which they are exercised? God sends mercies, but their tendency when perverted is to harden the heart. Is God therefore pleased with hardness of heart? He sends judgments, but misimproved they produce death. Is God pleased with death, because it is a consequence of an impression which he, by his providence, has made upon the heart? God exhibits instruction in his word and ordinances, and these often become a savour of death unto death. Has God any pleasure in the death, of him that dieth because it is accelerated and rendered more dreadful by what he has done?

God by his Spirit convinces of sin. But this conviction of his Spirit, like the common light of his word, may be resisted *and abused*, and it is abused and resisted until the sinner yields to the energy of divine truth. Is God then, when he has awakened a sinner, pleased with his fears and terrors while he continues to rebel, notwithstanding his increased light and obligation. It might as well be insisted that he is pleased with the fears and the wailings which roll the tide of lamentation and woe through eternity. Conviction of sin, in its highest degree and most terrific consequences, will reign in hell forever; but God will see nothing in that dark world but objects of abhorrence.

Salutary and indispensable as the conviction of the Spirit may be, however benevolent his design and pure his influence, this inestimable price to get wisdom may be in "the hands of a fool who has no heart to it" and who by his perverseness will make it, as well as the preaching of the word, a savour of death unto death. And we are to trace in the remaining part of this discourse, the melancholy process by which one of heaven's greatest gifts is made to accelerate the work of death.

1. It increases the extent and clearness of knowledge. This is especially the fact with respect to the spirituality of obedience or the claims of God in all his requirements upon the heart,

and the impossibility of rendering to God any service which he can accept, unattended in some form or other by that love which is the fulfilling of the law and the spring of every christian grace and evangelical duty.

2. This increased knowledge of the nature and extent of duty, causes the disclosure of a corresponding extent of guilt. By the law is the knowledge of sin. While the sinner reads and understands the letter only of the law, he feels as if he had only sinful actions to answer for—duties not done, or sins committed, as also that to balance these defects he has many good deeds upon record; but when the commandment of God brings its claims home to his mind and heart, sin revives, and he sees himself to have done nothing according to the true meaning and intent of the law. What things were gain to him, are now counted loss. The crime of spiritual disobedience which has attended every action of his life, sinks him in debt, where he verily thought he was forming a balance of good deeds in his favour.

3. This same illumination of the Spirit brings into view more clearly, and presses on the heart more powerfully, the motives to obedience. It sets before the sinner dangers of which he little thought, and which he felt still less; life far exhausted with all its uncertainties of continuance; God angry with the wicked every day, and determined by no means to clear the guilty; Christ pleading in vain, and the strivings of the Spirit resisted, or compensated with tears, and the repetition of resolutions unfulfilled; the soul awaking to its own majestic importance, still dying with the wounds of sin and still left to die without a single application to the Great Physician; and the Spirit, the sinner's last hope, warning him that he will not always strive. In this manner, fear literally comes upon him as desolation, and distress and anguish take hold on him.

In this condition, Jesus, following the footsteps of the law, which has

slain the sinner, comes to raise him and bind up his wounds. In accents of mercy, he sends over the wide extended field of groans and desolation, the invitation, "look unto me and be saved; come unto me and find rest. Love me for mine excellence, so much as to intrust your soul in my hand, and you shall not perish, but I will raise you up at the last day; for one exercise of true love I will save you from hell, I will give you heaven."

And now is it strange that the sorrow of the sinner in this condition, who will not love, and will not repent, should work death? Does God require much of him to whom much is given? and to whom has He given more than to the sinner, rescued by his Spirit from stupidity and ignorance, made to see, with the beams of noon-day, his duty and his guilt, his danger and his remedy? And with all the terrors of the Lord arrayed against him, and all the mercies of the Lord in melting concert multiplying their expostulations and entreaties, may he still rebel and reject Christ, and resist the Spirit, and go back to stupidity, and his sorrow not work death? We do not say that the death will inevitably be eternal—that none who have once been awakened, and refused to believe in Christ, will never be awakened again; but from the word of God, and from experience, we are authorized to state the following as among the common effects of the stifled and unproductive efforts of the Spirit:

1. Apathy; a state of stupidity more profound and unfeeling than existed before.

This is in part the necessary result of withdrawing the high mental excitement which had been produced by divine illumination. When this light is extinguished, or withdrawn, and former darkness returns, the soul, exhausted by its protracted wakefulness and exertions, falls back upon a long night of insensibility. Hence at the close of a powerful revival of religion, I should as soon go into the

grave-yard with the expectation of raising the dead, as to preach in such a place, with the expectation of awakening those who had been awakened, and had lost their convictions. Another cause doubtless of the same unfeeling state is, that God has left them; the Spirit has let them alone, and a stone without power applied, will not be more motionless, than the heart of man abandoned to itself.

2. Another not unfrequent effect of the unsanctified sorrow produced by conviction of sin, is a settled hatred of the truth, and of all that love the truth.

This will show itself by an *untired* propensity to *cavil* at the doctrines of the bible, which shall designate emphatically who it is that belong to the denomination of murmurers and complainers, who cannot inherit the kingdom of God. It will show itself also by a sleepless vigilance to watch for the haltings of the people of God, by a joy surpassing the joy of harvest when they fall, and in a trumpet tongue, never weary in giving publicity to the reproach which by such causes is brought upon Christ. Were I to select from the ranks of heresy, the most bitter opponents of the doctrines of the cross, or of the ministry of reconciliation, or to collect specimens of this kind from the printed page, or the daily record of invective which is kept in the book of God, I should probably find in every instance that the authors of this unrivalled obloquy are those who were once enlightened by the Spirit, so far as to see and feel their sin and their danger, and who with much trembling and importunity had once demanded what shall we do to be saved.

3. Another not uncommon effect of such convictions, is the belief of error.

Having trembled under the requirements of truth, and finding no rest, and having been too proud to submit, and fully set to do evil, they begin to fear that if these things are so, they shall never be saved, and as a despe-

rate alternative, begin to look around to see if there be not some other way of escaping the damnation of hell. In this condition, every voice which will cry peace is welcome, and is listened to with more than candour. The disciple enters the school of error, desirous of believing another gospel. He rushes into it when he finds such a place of resort, with hopes raised to importunity, and he cries out as he approaches his master, 'Prophecy unto me smooth things, for all whom I have heard, I hate, because they never prophesy good concerning me, but evil.' Now it makes but little difference who is the teacher, or what he teaches, provided he does not demand those affections of the heart which he will not give to God, and does not terrify him by the alternative, repentance or perdition. He will bear with zeal in the propagation of error, which he would have scoffed at had it been displayed in the cause of truth; and he will patiently hear unanimated and uninteresting discourses, which from orthodox lips had been pronounced intolerable.—He will give, and urge others to give upon a scale of liberality for the propagation of error, although the same liberality manifested for the extension of truth, and the salvation of the world, would have filled him with apprehensions, and caused predictions that society would be reduced to bankruptcy by the intolerable drain.

Those to whom God sends 'strong delusion that they might believe a lie,' are usually those who have once known the truth, by the illumination of the Spirit, and having no pleasure in it, but preferring the dictates of unrighteousness, have earnestly desired to disbelieve the truth, and to believe falsehood. Not a few of this description the sorrow of the world has made, and as revivals of religion multiply, will produce; for the greater the blessing perverted, and the obligation violated, the greater is both the calamity and the crime.

4. Another effect of the sorrow of the world in conviction of sin, is one

which may not be apparent in change of character. It is the effect it has on the divine mind and determination with respect to ever granting the influence of the Spirit to awaken and to convert the soul. It has been taken for granted that the abuse offered to the Holy Spirit by the sinner's resistance, has no influence on the purpose of God to save or abandon, but it is a conclusion formed according to 'that which man's wisdom teacheth,' and not according to that which 'the Holy Ghost teacheth.' How often does God speak hypothetically of what he *should* have done, if sinners had done differently. "Oh that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries." Some who have resisted the influences of the Spirit, may still remain in a degree solicitous respecting their spiritual condition, and all their lifetime, through fear of death, be subject to bondage, and yet never come from this bondage into the glorious liberty of the sons of God. Their education, their conscience, their situation in life, may render them attentive and respectful to religion, after the things which belong to their peace are hid from their eyes. Their sorrow has worked death by producing the determination, "they shall not enter into my rest."

Let those then who are young awake to their duty and their interest, and embrace without delay the religion of Jesus Christ.

You are entering a road where temptations and dangers await you, and where, if you travel prosperously many days, the days of darkness will still be many. The loss of property, the loss of friends, the loss of health, the calumny of enemies, and the treachery of pretended friends, may come at an hour when you think not. Multitudes have been cast down by these adversities. The road before you is marked by the monuments of ruin, is whitened by the bones of those who have perished by the way.

Jesus Christ offers to conduct you through; and the man is mad who enters upon the journey of life, neglecting him, and relying on his own wisdom to guide, and on his own strength to sustain the sorrows of the way. Come then, beloved youth, to Christ, and while the *world* weeps you shall rejoice; and even when *you* weep, your sorrow shall speedily be turned into joy, for this light affliction, which is but for a moment, shall work out for you a far more exceeding and eternal weight of glory.

2. Let those who have been visited with great worldly afflictions, seriously inquire what effect they have had upon them. You have been called to bend over the dying bed of a friend, and your heart has been torn with anguish, while the cold, but beloved form has been committed to the tomb. Often have you retraced the melancholy way, to remember joys departed, and weep on that cold sod which covers the spot where your friend sleeps; and now, whenever busy memory brings up the beloved likeness, and the thousand places and incidents are met, which by association recal it, though time may have applied his healing touch, the wound bleeds afresh, your heart melts, and your tears flow. But tell me, mourner, have you wept for sin? Has it melted and broken your heart, to reflect what indignities you have done to God? what ingratitude you have manifested to Jesus Christ? and have your sorrows, though not joyous, but grievous, produced at length the fruits of righteousness and peace,—or have they, through the entire period of their visitation, been working death? Reflect on departed hours of sorrow, and on the record which has been made of them in heaven.

If your health has failed, and alarming invasions of disease threatened your life, have you, when restored to health, rendered to God according to his benefits? Have you performed the vows made in the anguish of your souls—or have you relapsed into the

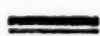
dead calm of ingratitude and stupidity? If this is your case, can you wonder that the sorrow of the world should work death? If your riches have made to themselves wings and flown away, what has been the effect? Have you followed them in thought with increased attachment, and with impassioned exclamation cried, ‘ye have taken away my gods, and what have I more?’ Or have you said, ‘it is the Lord, let him do what seemeth to him good.’ Have your cares been multiplied, as your wordly portion has diminished, and your attachment to earth increased as your interest in it declined? If the rod intended to separate you from the world, and to drive you to God, has in fact made you cleave to the world with firmer grasp, can you fail to see, and can you wonder that your sorrow is working death?

3. This discourse demands the attention of those who have once experienced convictions of sin, which by violence or a gradual resistance, have at length ceased, and left them stupid and unmolested.

The most favourable application which can be made to such, is to say your sins have been greatly aggravated. Your hearts have been hardened, and God in a most fearful manner provoked to give you up to your own heart’s lust. If you have by deliberate violence stifled your convictions, and scoffed at your former fears; if with renovated malignity your heart arms itself against the doctrines of the bible, and the work of the Spirit, in revivals of religion, and if refusing yourself to enter the kingdom, you seek to hinder those that are entering, this at least is certain, that hitherto your sorrow has tended to death. With respect to those who have, as *they* suppose, reluctantly lost their convictions, though their case is not so hopeless, it cannot be denied that their last state is worse than their first, and that they stand exposed to that fearful denunciation, ‘he that being often reproved hardeneth his neck, shall sudden-

ly be destroyed, and that without remedy.' Whether such will ever be awakened again, none, while their sleep continues, can by any means decide. Some of this class, when God again pours out his Spirit, are mercifully called again, and some sleep on amid the cries of the awakened, and the joys of the convicted.

Let all who experience the visitations of the Spirit, and are pressed by the sorrow occasioned by the disclosures which he makes to them of guilt and danger, see to it, that they quench not the Spirit, that they trust not to the efficacy of sighs and tears, of reading and hearing, and of resolving and re-resolving what to do, without performing their duty. Let them remember that to continue to be carnally minded is death, and that to defer the duty of repentance towards God, and faith in our Lord Jesus Christ, is to stand in jeopardy every hour.



To the Editor of the Christian Spectator.

SIR,

I send you for insertion in the Spectator, the substance of an Address, occasioned by an atrocious instance of self-murder, in the town where I live. A. Z.

Address, &c.

I feel so oppressed by the spectacle before us, that I know not how to utter my struggling emotions. This is a case, in which it is impossible for me, with a clear conscience, to say any thing in favour of the deceased; and I am sure that if he alone were concerned, I should spare myself the pain of saying any thing *against* him. He is equally beyond the reach of human censure and applause. The fatal deed is done. None but the Archangel's voice can pierce his dull, cold ear; and it can be of no possible concern to him, what passes on this occasion:—whether we pity or abhor; whether we attempt to extenuate the

crime, or to set it forth in its true colours.

But something is due to the living, something to the suffering cause of religion and humanity. I have been called here to officiate as a minister of the gospel; and when I see the sacred barriers which protect the life of man, broken down by his own ruthless hand; when the holy law of God is thus fearlessly, and even scornfully trampled under foot; when all the terrors of death and of judgment are set at defiance, I cannot hold my peace; nor can I "call evil good," nor refrain from expressing my abhorrence of suicide, and holding up the self-murderer, as a warning to others who may be living in similar habits, and exposed to the same temptations.

In cases like this, every one is ready to ask, what was the cause? What could induce the man thus to cut the thread of mortality, and force his way to the judgment seat? Let us for a moment pursue the inquiry. Was he suffering under some overwhelming worldly calamity? If he had been, that would have afforded him no excuse for destroying his own life. The command of God is, *thou shalt not kill*. And this as much forbids the taking away 'of our own lives, as the lives of others.' But he does not appear to have been the victim of that desperation, which worldly afflictions and losses sometimes produce. Was it a religious melancholy? Had he been induced to listen to the warnings of ministers, and to dwell upon the threatnings of the divine law, till sinking in despair, he could live no longer, and determined at once to know the worst of the case? If it had been so, how would it have rung in our ears from a hundred tongues at once, and through the land too, that the poor man died a martyr to religious phrensy, and that such are the consequences of preaching terror, and of what are called necessary convictions of sin. But no; it cannot so much as be pretended, that

ministers or religion had any influence in the case before us. No man was further from the operation of such causes, than the deceased. Nor was he a poor maniac, who having broken his chains and escaped from his keepers, took that opportunity to break away from life itself by a deadly stroke of his own hand. The jury, receiving the testimony as it was, and acting upon their oaths, "as good and true men," in obedience to the laws, and for the safety of the commonwealth, could make nothing less of the case, than deliberate self-murder.

Probably the immediate cause, which led to this horrible crime, can never be ascertained in the present world. Indeed, I very much doubt whether any *immediate* cause, other than the instigation of the devil, existed. But there was a *cause*, which, as it has hurried thousands on to the same destruction, I feel it my solemn duty to mention.

Of the early life and habits of the deceased, I shall say nothing, because I am wholly ignorant of that part of his history. When "life was young," he may have been a sweet and lovely boy, a son of many prayers and many hopes; and he may have passed reputably through the giddy and critical period of youth. He may have entered upon the scenes and duties of life, a sober and promising man, and what we see before us, may be the ruins of a fabric, on which the eye once reposed with delight. This picture may, or may not have had an original, in that which is now more like almost any thing else. But of the man, for the last three years, I can speak with confidence; and with his manner of life you are all but too well acquainted. He was notoriously and habitually intemperate. When, or where, this loathesome and detestable habit commenced, I do not pretend to say, nor to know; but it existed. Like others of his class, he probably fell by little and little. No man becomes a drunkard in a day, or a week. Bad as human nature is, it

requires time to form even those habits, which are most congenial to a depraved heart. This was doubtless the case with the self-murdered victim now before us. One visit to the place where ardent spirits could be obtained, made way for another. The more he went, the harder it was to stay away. He was probably within the sweep of the mighty vortex, long before he was aware of it. His appetite for strong drink imperceptibly increased, till it became master of his reason and conscience. The mantling of shame, which was at first observable upon his cheek, soon gave place to the livid flush of inebriation. His property was measured out to him, by the glass and half pint;—I will not say where, nor by whom. In spending his estate, he trampled his character in the mire of intemperance. He alienated the affections, or broke the hearts of his friends. He put the brand of infamy upon every line and feature of his countenance. If ever he had any thing like principle, he spurned it away from his bosom, and laughed to scorn all the motives which could be presented to save him.

Behold him, then, the miserable and degraded victim of an insatiable appetite, without property, without character, without a home, without friends,—with a seared conscience, and a heart more than brutalized by the habit of intoxication. Though not intoxicated at the time, he was fairly upon the enemies ground. His ear, deaf to every remonstrance, was nevertheless open to the temptations of the adversary. He listened, he yielded. He had lived long enough, to use his own language, in a note which he pasted upon the door; and after a variety of preparations, which must have taken up considerable time, and which were made with a dreadful steadiness of purpose, he fastened the fatal noose, and launched into eternity. We will not follow him; blackness and horror close the scene.

I turn to the living. And first to those of you, who have contracted

the same destructive thirst for strong drink. But what shall I say? My heart bleeds for you; poor self-annihilated captives! Pitiably victims of a worse than beastly appetite! But I will not chide. I will entreat, I will implore you to think of your parents; to think of your wives and children; to think of your present condition, and of your eternal destiny. You have before you a spectacle which might well chill your blood, and which ought to produce a solemn resolution of total abstinence from the use of ardent spirits.

Do you know my friends, that you are but just behind ———; that you are going down the same stream, which carried him away; that you are laying yourselves open to all the power of that very temptation which hurried him out of life; and that should you be kept back from the horrid crime of immediate murder, you will soon effect your own destruction in another way. By continuing in your present habit, you shorten your days, and thus incur the guilt of self-murder. I beseech you to pause and consider; and not with your eyes open, with the flames of hell flashing in your faces, and the wailings of the damned coming up to meet you, plunge headlong into the burning gulf.

I cannot conclude, without leaving a solemn warning with those, who have hitherto been preserved from the sin of intemperance; particularly with the youth who are now present. My friends, you see that corpse. You behold the wages of sin, which is death. You can distinctly trace the downward progress of the self-murderer, from the first excess, to the last act of desperation. Now are you willing to follow him? Will you deprive the community of your good

example, and of what you might bring into the common stock of human happiness? Will you break every heart that cares for you? Will you carry on a deadly war against your own lives and souls? Will you "harden yourselves against the Almighty," and despise "the blood of sprinkling," and place yourselves at a hopeless removal from heaven? If you will not, then beware of strong drink.—Abstain from it altogether. It is not necessary either for health or comfort. Never parley with such an enemy.—Flee from it as "a roe from the hunter, and as a bird from the snare of the fowler." The beverage may sparkle in the cup; but "at the last it will bite like a serpent, and sting like an adder." Stand aloof from those centres of moral pestilence, where health, character, reason, conscience and heaven are bartered for strong drink. Come not near their threshold. It is to thousands the gate of hell. "Pass not by it, turn from it, and pass away."

You may think there can be no danger in a little indulgence; but let me tell you, that in this very security, the greatest danger lies. Others who stood quite as firm have fallen, and so may you. You may be half way down the steep, before you perceive that you have begun to slide. You may be in the very centre of the vortex, while you flatter yourselves that there is no danger. From step to step, you may proceed, if you once become the "companions of fools;" till with ——— you shall be prepared to cut the thread of life with your own hands, and to leap from that frightful precipice which overhangs the gulf of eternal despair. Despise not this warning. "Choose life, and your souls shall live."

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

I beg leave, through the medium of your work, to venture a suggestion

to the Directors of our Education Societies. The cause in which they are engaged, is second in importance to no one at the present day. Experi-

ence has taught us, that all our noble enterprises for the salvation of men must be arrested in the midst of their career, unless new and extraordinary exertions are made, to increase the number of those who shall publish the glad tidings of eternal life. To select young men for this purpose from the indigent classes of society; to be assured, at so early a period, of their talents, piety, prudence and diligence; and to conduct them successfully through a course of preparatory instruction, is a task of extreme delicacy, in which a constant miracle would be requisite to ensure *unfailing* success. All that the public can demand in this case, is the establishment of rigid principles which shall control the distribution of this sacred charity, and the scrutinizing application of those principles, under divine guidance, to each case as it occurs. In deciding on the qualifications of their beneficiaries, the Directors must rely chiefly on the testimony of others. Here lies the great difficulty. Men who are influenced by the best intentions, may sometimes be led, by adopting too low a standard of talent, by personal attachment, or high-wrought expectation of future improvement in their young friends, to recommend as proper objects of assistance, those who will be found deficient when brought to the trial.

To the Directors it must be painful to strike from their list the name of one who had relied on their bounty: to the young man himself it must be deeply afflictive, because by this act he is publicly declared to be unqualified for the sacred employment to which he aspires. Those therefore who recommend beneficiaries to our Education Societies, should feel themselves to be acting under a most solemn responsibility. They should weigh the subject impartially, and possess themselves of decisive evidence, before they venture on a step which may, in its consequences, bring discredit on this sacred cause, and involve their young friends in the deepest affliction. While I make

these remarks by way of caution, it is but justice for me to say, that an extensive acquaintance with the beneficiaries of our Education Societies, has convinced me that the Directors have thus far been more successful in the distribution of the public charities, than could reasonably be expected. It may indeed be regarded as a peculiar testimony of divine approbation, that their appropriations have been so uniformly directed to those who have proved worthy of assistance.

I would beg leave however to enquire whether a greater prominence might not with propriety, be given to one class of qualifications, to wit, *a talent for public speaking*. Under this, I mean to include a good person, an easy address, promptitude of thought, self-possession, a clear voice and a distinct, forcible enunciation. These are the foundation of a good delivery; and where these are wanting the higher excellencies of emphasis, tones, inflexions, and gesture will rarely if ever be acquired. A large proportion of those who receive aid from Education Societies, are somewhat advanced in years. Their habits of speaking are already formed; and if they have not good voices, and a distinct, forcible articulation, the probability is not very great of their ever obtaining them. I do not mean that the attainment is impossible, for we have on record the most striking instances to the contrary. But the drudgery of correction, is so intolerable, after our habits are firmly established, and the organs of speech have lost their pliability, that few men beyond the age of twenty-five, have sufficient perseverance to remedy any great and *radical* defects of enunciation. Self-possession and promptitude of thought are requisite to extemporaneous speaking; and I take it for granted that the power of speaking extemporaneously is an indispensable qualification to a minister, under the existing state of the church in this country.

Higher excellence in delivery is daily becoming more requisite in our

candidates for the clerical office, because the public taste on this subject is continually rising. In most of our large towns, no man can now be settled in the ministry, however great may be his qualifications in other respects, unless he is a good speaker. Our smaller towns are beginning to catch the same spirit. He who adds to piety, talents, and discretion, which are the primary requisites in a minister, the charms of an engaging address, and a natural, graceful and forcible delivery, will probably double the amount of his usefulness. He who is destitute of them, will exclude himself from stations which he might otherwise adorn; and thus limit, throughout life, the sphere of his exertion in the cause of Christ.

I think then, that no young man should be encouraged to ask assistance from our Education Societies, who does not clearly possess those *fundamental* requisites of a good delivery, referred to above. The examination of candidates should always embrace this as a distinct and highly important object. Certificates should be required from their academical and collegiate instructors, respecting their proficiency in this branch of a public education. It should, I think, be enjoined on the beneficiaries, in the instructions of the Board, to appropriate a short period *every day*, to improvement in reading and speaking. Every beneficiary, being set apart for life to the office of a public speaker, should feel himself bound by the most sacred obligations, to excel in his delivery; and I am firmly convinced that a vigorous perseverance in these measures, will secure to our Education Societies, a very extensive patronage, when the public shall witness the effects in the preaching of the beneficiaries.

PHILO.

Waterbury in this State. He became a papist, and was visited at Rome, by the Rev. Mr. Berrian, an Assistant Minister of Trinity Church, New-York, from whose *Travels in France and Italy*, the extract is taken.]

The desire of seeing a friend, an acquaintance, or even a countryman, in a strange land, is stronger than those can conceive who have never been far from home. It was from a motive of this kind that I made many inquiries of the ecclesiastics whom I met, after Mr. Barber, all of which were fruitless. The conversion of a Protestant clergyman, in a distant country, it could hardly be expected would be much known at Rome, though it was an event of such rare occurrence as to have excited much notice at home. At length a layman to whom I applied for information, took me to the college of the Jesuits, as a place where a Jesuit might most easily be found. I here inquired again for Mr. Barber. The porter, who was a member of the order, told me that no person of that name belonged to the institution. After a moment's pause, he suddenly said, as if recollecting himself, perhaps you mean Signori Barberini? It may be, I replied. On being conducted to this person's room, I found him whom I had sought, transformed in appearance as well as name. He received me with great cordiality and joy, but without any wonder or surprise. I spent a short time with him very pleasantly. He spoke with freedom of the rites and ceremonies of his adopted religion, but with perfect delicacy, and the most studied regard to my feelings. There was even a liberality in censuring what he thought blame-worthy, which was somewhat surprising in a new convert.

A hard bed, laid on bare planks, a table, a desk, two or three chairs, a small crucifix, and the pictures of some Romish saints, were all the articles with which his solitary chamber was furnished. He was dressed in the coarse black cassock, which is

[The Rev. Mr. Barber, who is the subject of the following extract was formerly an officiating priest in

the habit of his order; the crown of his head was shaved, and both in his countenance and in all the objects around him, there was an air of austerity and mortification.



[The following extracts are made from 'Travels in the Ionian Isles, Albania, Thessaly, Macedonia, &c. during the years 1812 and 1813: by Henry Holland, M. D. F. R. S. &c.' The first extract gives an account of a visit which he made to the monastery of Aios Stephanos, in the valley of the Salympria, or Pineus; the other describes the habitations and domestic economy of the higher classes of the Greeks, in the family of one of whom, in Ioannina, he resided for a number of weeks.]

Passing through the ravine just mentioned, we wound round the base of the rock, gradually ascending till we came to the foot of a perpendicular line of cliff, and looking up, saw the buildings of the monastery immediately above our heads.* A small wooden shed projected beyond the plane of the cliff, from which a rope, passing over a pulley at the top, descended to the foot of the rock. A man was seen looking down from above, to whom our Tartar shouted loudly, ordering him to receive us into the monastery; but at this time the monks were engaged in their chapel, and it was ten minutes before we could receive an answer to his order, and our request. At length we saw a thicker rope coming down from the pulley, and attached to the end of it a small rope net, which we found was intended for our conveyance to this aerial habitation. The net reached the ground; our Tartar, and a peasant whom we had with us from Kalabaka, spread it open, covered the lower part with an Albanese capote, and my friend and I seated ourselves upon this slender vehicle. As we began to ascend, our weight drew

* At the height of 180 feet.

close the upper aperture of the net, and we lay crouching together, scarcely able, and little willing, to stir either hand or foot. We rose with considerable rapidity; and the projection of the shed and pulley beyond the line of the cliff was sufficient to secure us against injury from striking upon the rock. Yet the ascent had something in it that was formidable, and the impression it made was very different from that of the descent into a mine, where the depth is not seen, and the sides of the shaft give a sort of seeming security against danger. Here we were absolutely suspended in the air; our only support was the thin cordage of a net, and we were even ignorant of the machinery, whether secure or not, which was thus drawing us rapidly upwards.—We finished the ascent, however, in safety, and in less than three minutes of time. When opposite the door of the wooden shed, several monks and other people appeared, who dragged the net into the apartment, and released us from our cramped and uncomfortable situation. We found, on looking round us, that these men had been employed in working the windlass, which raised us from the ground; and in observing some of their feeble and decayed figures, it was impossible to suppose that the danger of our ascent had been one of appearance alone. Our servant Demetrius, meanwhile, had been making a still more difficult progress upwards, by ladders fixed to the ledges of the rock, conducting to a subterranean passage, which opens out in the middle of the monastery.

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The habitation of our host resembled those which are common in the country. Externally to the street nothing is seen but a high stone wall, with the summit of a small part of the inner building. Large double gates conduct you into an outer area, from which you pass through other gates into an inner square, surrounded on three sides by the buildings of the house. The basement story is con-

structed of stone, the upper part of the structure almost entirely of wood. A broad gallery passes along two sides of the area, open in front, and shaded over head by the roof of the building. To this gallery you ascend by a flight of stairs, the doors of which conduct to the different living rooms of the house, all going from it. In this country, it is uncommon, except with the lower classes, to live upon the ground floor, which is therefore generally occupied as out-buildings, the first floor being that always inhabited by the family. In the house of our host there were four or five living rooms, furnished with couches, carpets, and looking glasses, which, with the decorations of the ceiling and walls, may be considered as almost the only appendages to a Grecian apartment. The principal room (or what with us would be considered the drawing room) was large, lofty, and decorated with much richness. Its height was sufficient for a double row of windows along three sides of the apartment; all these windows however being small, and so situated as merely to admit light without allowing any external view. The ceiling was profusely ornamented with painting and gilding upon carved wood, the walls divided into pannels, and decorated in the same way, with the addition of several pier glasses. A couch or divan, like those described in the seraglio, passed along three sides of the apartment, and superseded equally the use of chairs and tables, which are but rarely found in a Greek house.

The dining room was also large, but furnished with less decoration; and the same with the other living apartments. The kitchen and servants' rooms were connected by a passage with the great gallery; but this gallery itself formed a privileged place to all the members of the family, and it was seldom that some of the domestics might not be seen here partaking in the sports of the children, and using a familiarity with their superiors, which is sufficiently

common in the south of Europe, but very unusual in England. Bed-chambers are not to be sought for in Greek or Turkish habitations. The sofas of their living apartments are the place of nightly repose with the higher classes; the floor with those of inferior rank. Upon the sofas are spread their cotton or woollen mattresses, cotton sheets, sometimes with worked muslin trimmings, and ornamented quilts. Neither men nor women take off more than a small part of their dress; and the lower classes seldom make any change whatever before throwing themselves down among the coarse woollen cloaks which form their nightly covering.—In this point the oriental customs are much more simple than those of civilized Europe.

The separate communication of the rooms with an open gallery, renders the Greek houses very cold in winter, of which I had reason to be convinced during both my residences at Ioannina. The higher class of Greeks seldom use any other means of artificial warmth than a brazier of charcoal in the middle of the apartment, trusting to their pelisses and thick clothing for the rest. Sometimes the brazier is placed under a table, covered with a thick rug cloth which falls down to the floor. The heat is thus confined, and the feet of those sitting round the table acquire an agreeable warmth, which is diffused to the rest of the body.

The family of Metzou generally rose before eight o'clock. Their breakfast consisted simply of one or two cups of coffee, served up with a salver of sweetmeats, but without any more substantial food. In consideration to our grosser morning appetites, bread, honey, and rice-milk were added to the repast which was set before us. Our host, who was always addressed with the epithet of Affendi by his children and domestics, passed much of the morning in smoking, in walking up and down the gallery, or in talking with his friends who called upon him. Not

being engaged in commerce, and influenced perhaps by his natural timidity, he rarely quitted the house; and I do not recollect to have seen him more than five or six times beyond the gates of the area of his dwelling. His lady meanwhile was engaged either in directing her household affairs, in working embroidery, or in weaving silk thread. The boys were occupied during a part of the morning in learning to read and write the Romaic with a young man who officiated as tutor, the mode of instruction not differing much from that common elsewhere.

The dinner hour of the family was usually between twelve and one, but from complaisance to us they delayed it till two o'clock. Summoned to the dining room, a female domestic, in the usage of the East, presented to each person in succession a large bason with soap, and poured tepid water upon the hands from a brazen ewer. This finished, we seated ourselves at the table, which was simply a circular pewter tray, still called *Trapeza*, placed upon a stool, and without cloth or other appendage. The dinner consisted generally of ten or twelve dishes, presented singly at the table by an Albanian servant, habited in his national costume. The dishes afforded some, though not great variety; and the enumeration of those at one dinner, may suffice as a general example of the common style of this repast in a Greek family of the higher class:—First, a dish of boiled rice flavoured with lemon juice; then a plate of mutton boiled to rags; another plate of mutton cooked with spinach or onions, and rich sauces; a Turkish dish composed of force meat with vegetables, made into balls; another Turkish dish which appears as a large flat cake, the outside of a rich and greasy paste, the inside composed of eggs, vegetables, with a small quantity of meat; fol-

lowing this, a plate of baked mutton, with raisins and almonds, boiled rice with oil, omelet balls, a dish of thin cakes made of flour, eggs and honey; or sometimes in lieu of these, small cakes made of flour, coffee and eggs; and the repast finished by a desert of grapes, raisins and chesnuts. But for the presence of strangers the family would have eat in common from the dishes successively brought to the table, and even with separate plates before them this was frequently done. The thin wine of the country was drunk during the repast; but neither in eating or drinking is it common for the Greeks to indulge in excess.

The dinner tray removed, the bason and ewer were again carried round—a practice which is seldom omitted even among the inferiour classes in this country. After an interval of a few minutes, a glass of liquor and coffee were handed to us, and a Turkish pipe presented to any one who desired it. In summer a short *siesta* is generally taken at this hour, but now it was not considered necessary. After passing an hour or two on the couches of the apartment some visitors generally arrived, and the family moved to the larger room before described. These visitors were Greeks of the city, some of them relations, others friends of the family, who did not come on formal invitation, but in an unreserved way, to pass the evening in conversation. This mode of society is common in Ioannina, and, but that the women take little part in it, might be considered extremely pleasant. When a visitor enters the apartment, he salutes, and is saluted, by the right hand placed on the left breast—a method of address at once simple and dignified.—Seated on the couch, sweetmeats, coffee and a pipe are presented to him; and these form in fact the only articles of entertainment.

Review of New Publications.

A Sermon delivered at the Ordination of the Rev. Jared Sparks to the pastoral care of the First Church in Baltimore, May 5, 1819; by William Ellery Channing, minister of the Church of Christ in Federal-street, Boston. Second Edition: Boston.

Letters to the Rev. William E. Channing, containing Remarks on his Sermon recently preached and published at Baltimore; by Moses Stuart, Associate Prof. of Sac. Lit. in Theol. Sem. Andover. Third Edition: Andover.

Review of Stuart's Letters in the Christian Disciple for September and October, 1819.

We have not so long neglected to notice the controversy now introduced to the attention of our readers, because we have been indifferent spectators of its progress. We have waited rather that the noise and tumult of battle might subside, and that thus we might possess better advantages, for making a fair and accurate report of its results. Though we probably have not all the emotions of those who are in the scene of conflict, there has been no recent instance of theological warfare in which we have felt,—none as we think in which the Church of God has reason to feel, a deeper interest. We may too highly appreciate its importance. But if the history of the Church furnishes a striking example, in which error has multiplied its friends and advocates by disguising its real nature, and by that negative mode of inculcating truth which leaves its prominent peculiarities to be forgotten, it is we believe, to be found in the case before us.—Whether it be owing to a peculiar hostility to creeds, or to a peculiar reluctance to maintaining any settled opinions, or to the stratagem of propagating a system of faith by avoiding attack through concealment, or, as it is

hinted, to a spirit of the mildest Catholicism, the fact is, and is now avowed, that no formal and specific disclosure of the creed of one of the parties, has been made until a late period. Mr. C. seems to be the first authorized champion, at least the first supported by his compeers who has ventured into the open field by publishing a creed. Emboldened by his example and perhaps constrained by the necessity of defending a common cause, Dr. Ware has followed in a still more minute and argumentative exhibition of the articles of his creed; and thus after all their reserve and caution, and artifice to hide from public inspection their religious opinions, a twenty years silence consisting in telling the world what they did *not* believe, is broken; and Unitarians have published to the world what they *do* believe, on the subject of religion.

We hail this as an auspicious event in more respects than one. While it opens in direct and clear prospective the object of attack, it imperiously demands a faithful and decisive attempt on the part of the Orthodox, to expose the errors of Unitarians, a work which we trust is begun not to be abandoned till it be effectually accomplished: while it precludes hereafter the artifice of propagating opinions, without the heavy incumbrance of refuting an adversary, it has by its locality called forth those able defenders of the faith, in whose hands we can leave the cause without distrust or anxiety. The friends of truth could hitherto do little more than act on the defensive. The friends of error will perhaps now find that they must defend as well as assault. We believe the time has come, when the danger, if it ever existed, of giving notoriety to Unitarianism is justly regarded as past; and when the conviction is nearly universal on the part of ministers and churches, that the means of propagating heresy are too

numerous and too powerful to be despised. Confident we are, that the light-heeled enemy has long enough scattered the seeds of error through the garden of God without molestation; nor are we less confident that they who have embarked in the enterprise of his overthrow, will not forget their high responsibilities, still to wield the weapons that are mighty through God. For the result we have no anxiety. While facts tell us what success may attend the silent and unnoticed mode of propagating opinions adopted by the Unitarian party, facts too will soon tell us with what proficiency their work can go on, amid the shocks of orthodoxy.

We mean not by these remarks to hazard our prophetic character beyond a certain limit. There doubtless may be found in our larger towns, materials for Unitarianism, and perhaps to some extent in the more desolate and uninstructed regions of the country. In the human heart there is nothing to repel, but much to welcome the system of doctrines which it inculcates; and out of the church of God, there is little except an enlightened conscience, that rears the least barrier to its universal prevalence. We are not therefore surprised at the success which has hitherto attended its efforts at propagation, nor shall we be in future, should it be able to find converts among those who are too ignorant to discern its abominations, and too wilful to be instructed. But we are much deceived in our anticipations, if the disclosure which has now been made of it, and the occasion thus furnished of unfolding, in still broader aspect, its deformity as a system of religious truth, do not prove an effectual check to its progress in this country. Its present abettors will probably die such; others may rise up among their descendants and friends to fill their places, but the generations who shall come after them, under advantages to judge of truth and evidence without the influence of prejudice

and party attachments, will reap the benefits of this controversy.

Mr. Channing's professed object is to exhibit the distinguishing opinions of his party. He considers first, some of the principles which they adopt in the interpretation of Scripture, and secondly, some of the doctrines, which they suppose the Scriptures thus interpreted, to express. Mr. Stuart confines his reply to some remarks on the first head of the sermon, and to a more extended discussion of the doctrines of the Trinity and of the divinity of the Saviour.—The Reviewer instead of formally attempting to meet the arguments of Mr. S. is satisfied with giving to the public the reasons for his own opinions. We shall confine the present article to these three publications as they respect the doctrine above alluded to, and shall sufficiently exhibit the course of the discussion, by some general remarks which we propose to make concerning it.

Before entering directly on the subject, we feel ourselves called to a slight exercise of our critical prerogative in a few animadversions on the learned Professor's letters.

After justly complaining of the want of fairness and candour in the representation made by Mr. C. of the views of Trinitarians, in which there is not an intimation that they believe in the unity of God, Mr. S. proceeds to exhibit his own views of this doctrine and to evince their general coincidence with those of the great body of Trinitarians. He says,

I believe, then,

I. That GOD is ONE; *numerically one, in essence and attributes.* In other words; the infinitely perfect Spirit, the Creator and preserver of all things, the Father, Son, and Holy Ghost, has *numerically* the same essence, and the same perfections, so far as they are known to us. To particularize; the Son possesses not simply a *similar* or *equal* essence and perfections, but *numerically the same* as the Father, without division, and without multiplication.

II. The Son, (and also the Holy Spirit,) does in some respect *truly* and *really*, not merely nominally or logically, differ from the Father.—p. 20.

While we award much praise to Mr. S. for the judicious caution, with which his general statements of the doctrines in debate are made, we frankly confess that we doubt the entire judiciousness of the above statement of the doctrine of the divine unity. It is true, and it must be admitted, that God is not one in every possible sense, and also three, in some other sense. If then the commonly received principle of philosophy be correct, viz. that essence and attributes constitute the whole nature of being, it would seem to follow, that a being who is one in essence and in attributes, is one in every possible sense, and cannot therefore be three in any sense. It is indeed impossible as Mr. S. supposes, "to shew what constitutes the *internal nature* of the divine essence and attributes, or how they are related to each other, or what internal distinctions exist." At the same time it is possible to predicate a numerical oneness of the essence and attributes of God, which shall preclude the possibility of a numerical distinction. And we are greatly deceived, if the assertions of Mr. S. that God is numerically one in essence and attributes, that the Father, Son and Holy Ghost has *numerically* the same essence, and the *same perfections* so far as they are known to us, that the Son possesses not simply a *similar* or *equal* essence and perfections, but *numerically the same* as the Father without division, or multiplication, are not understood by a great majority of his readers to declare such an absolute identity of the Father and the Son as to preclude the possibility of a distinction. It is not known, nor can it be proved, that essence and attributes do constitute the whole nature of God, and therefore the position that God is numerically one in essence and attributes, may not be inconsistent with the Trinity of the Godhead. We do not therefore intend to deny the truth of this statement. We do however regard it as injudicious to affirm any thing more explicitly respecting the

divine unity than the Scriptures unequivocally authorize; and whether they do thus authorize the position of Mr. S. seems to us to depend on the philosophical question, whether essence and attributes, as these terms are ordinarily understood, constitute the whole nature of God. While therefore we can discover neither necessity nor reason for this minuteness of statement, we are disposed to object to it, that it opens the door to a philosophical question on which the general current of opinion would be against the Professor, and also that it assumes more than can be proved to be true respecting the mode of the divine existence. It is not however, our design to dwell on this particular. Whether our remarks are justified, or not, by the language of Mr. S. candour obliges us to regard it as an inadvertence in the use of terms which convey different ideas to the mind of others from those in his own, and the error, if it be one, is wholly immaterial to the main point in debate. No one we think, can read his letters, with the same views of the foregoing statement which we have, without seeing that it does not at all obscure the general exhibition given of the doctrine of the Trinity.

We have an exception to make to one part of Mr. Stuart's remarks on the subject of interpretation. On the supposition that the inspiration of the Scriptures be admitted, he says,

My simple inquiry must be, what sentiment does the language of this or that passage convey, without violence or perversion of rule? When this question is settled *philologically* (not *philosophically*), then I either believe what is taught, or else reject the claim of divine authority. What can my own theories and reasonings, about the absurdity or reasonableness of any particular doctrine, avail in determining whether a writer of the New Testament *has taught* this doctrine or not? My investigation must be conducted independently of my *philosophy*, by my *philology*. And when I have obtained his meaning, by the simple and universal rules of expounding language, I choose the course I will take; I must believe his assertion, or reject his authority.—p. 59.

We think that in these and similar

remarks, Mr. S. has not exactly met the Unitarian, and driven him from his ground. The Unitarian will readily concede, that when the meaning of a writer is fairly ascertained by the right rules of exposition, he must either believe his assertion or reject his authority. But he will not concede, that his investigation is to be conducted by his *philology*, independently of his *philosophy*; nor do we think that Mr. S. has shewn or can shew, that it ought to be so conducted. Should we find in a book of acknowledged inspiration, the assertion that *Peter and John are one*, we should find the language used in such circumstances as to lead us at once to decide, that the meaning is *not* that they are one being; and our decision would rest on these two principles; first that our received philosophy forbids such an interpretation, and secondly, that the language, according to a common usage has evidently a figurative meaning. Now these are, as we shall have occasion to shew hereafter, precisely the principles which Unitarians adopt in interpreting the texts that speak of the divinity of Christ. The case in the mind of Professor Stuart, was evidently one in which there was no usage to authorize the supposed metaphorical meaning of the passage; or a case in which the second of the above principles could not be applied. To recur to the example given above; the book is inspired, it affirms that Peter and John are one, there are no circumstances to authorize any other than a literal meaning of the terms. Now in such a case Professor Stuart maintains, and justly maintains, that the point at issue is between the authority of the writer, and that of our philosophy, and therefore we are brought to the alternative of believing the writer's assertion, or of rejecting the writer's authority. To all this we have no doubt the Unitarian would readily assent, still he would not feel as it was the Professor's object to make him feel, that he must believe the divinity of Christ, or re-

ject the inspiration of the Scriptures; for he would reply that the passages supposed by Trinitarians to assert Christ's divinity, admit *according to the common use of language* of another interpretation, and that his philosophy decides that of the two meanings of which the passages are capable, that of the Trinitarian cannot be the right one. He therefore rejects that interpretation and maintains the authority of revelation.—We do not here mean to affirm that Mr. S. has not in the subsequent discussion effectually closed the way of escape from his dilemma, against the Unitarian. We have no doubt at least that he has abundantly furnished the materials. We only regret that when formally laying down the principles of interpretation, he did not, as we think he might have done, cut off every retreat.

We shall now proceed to those general remarks which we proposed.

1. We regard Mr. Stuart's letters, as a complete and triumphant refutation of the sermon of Mr. C. and in effect of the review in the *Christian Disciple*, on the main questions in debate. As the controversy has been conducted in the present instance, it turns almost wholly on two points, *the intrinsic absurdity of the doctrines of the Trinity and the supreme divinity of Christ; and the testimony of the scriptures to the latter doctrine*. We do not suppose it necessary to prove the assertion, that Unitarians regard the doctrine of the Trinity as absurd. Mr. C. has stated his objections to the doctrine in some diversity of form, but we are utterly unable to discover the least force in either of them, except what results from the supposed absurdity of the doctrine. The following extract, will exhibit Mr. C's objection in its entire strength.

We object to the doctrine of the Trinity, that it subverts the unity of God. According to this doctrine, there are three infinite and equal persons, possessing supreme divinity, called the Father, Son, and Holy Ghost. Each of these persons, as described by theologians, has his own particular consciousness, will, and perceptions.—

They love each other, converse with each other, and delight in each other's society. They perform different parts in man's redemption, each having his appropriate office, and neither doing the work of the other. The Son is mediator, and not the Father. The Father sends the Son, and is not himself sent; nor is he conscious, like the Son, of taking flesh. Here then, we have three intelligent agents, possessed of different consciousness, different wills, and different perceptions, performing different acts, and sustaining different relations; and if these things do not imply and constitute three minds or beings, we are utterly at a loss to know how three minds or beings are to be formed. It is difference of properties, and acts, and consciousness, which leads us to the belief of different intelligent beings, and if this mark fail us, our whole knowledge falls; we have no proof, that all the agents and persons in the universe, are not one and the same mind.—pp. 13, 14.

Let us now recur to Mr. S's reply to this statement of Mr. C.

You will permit me, then, to add, that we speak of *person* in the Godhead, to express that which in some respect or other corresponds to *persons* as applied to men, i. e. *some distinction*; not that we attach to it the meaning of three beings, with a *separate* consciousness, will, omnipotence, omniscience, &c.—p. 34.

Then surely it is not the best mode of convincing your opponents, to take the word in a sense so different from that in which they understand it, and proceed to charge them with absurdities, consequent upon the *language* of their creed. It has always been a conceded point, that in the statement of difficult subjects, or the discussion of them, terms might be used in a sense somewhat different from their ordinary import.—p. 35.

One of your rules of exegesis, to which I have with all my heart assented, demands that "every word . . . should be modified and explained, according to the *subject* which is discussed, according to the *PURPOSES*, feelings, *circumstances* and principles of the writer." Do us the justice to apply this law of interpretation to our language, and the dispute between us about the meaning of the word *person*, is forever at an end.

What then, you doubtless will ask, is that distinction in the Godhead, which the word *person* is meant to designate? I answer without hesitation, that I do not know. The *fact* that a distinction exists, is what we aver; the definition of that distinction is what I shall by no means attempt. By what shall I, or can I define it? What simile drawn from created objects, which are necessarily derived and

dependent, can illustrate the mode of existence in that Being, who is underived, independent, unchangeable, infinite, eternal? I confess myself unable to advance a single step here in explaining what the distinction is. *I receive the FACT that it exists, simply because I believe that the Scriptures reveal the FACT.* And if the Scriptures do reveal the fact, that there are three *persons* in the Godhead, (in the sense explained;) that there is a distinction which affords ground for the appellations of Father, Son, and Holy Ghost; which lays the foundation for the application of the personal pronouns, *I, thou, he*; which renders it proper, to speak of *sending and being sent*; of Christ *being with God, being in his bosom*, and other things of the like nature; and yet, that the divine nature belongs to Father, Son, and Holy Ghost; then it is, like every other fact revealed, to be received simply on the credit of divine revelation.—pp. 35, 36.

In regard to this distinction, we say, *It is not a mere distinction of attributes, of relation to us, of modes of action, or of relation between attributes and substance or essence*, so far as they are known to us. We believe the Scriptures justify us in these *negations*. But here we leave the subject. We undertake, (at least, the Trinitarians of our country, with whom I am acquainted, undertake,) *not at all to describe affirmatively the distinction in the Godhead.* When you will give me an affirmative description of *underived existence*, I may safely engage to furnish you with one of *person* in the Trinity. You do not reject the belief of self-existence, merely because you cannot *affirmatively define* it; neither do we of a distinction in the Godhead, because we cannot *affirmatively define* it.—p. 36, 37.

In order to prove that this distinction contradicts the divine unity, must you not be able to tell what it is, and what the divine Unity is? Can you do either?

Allow me, for a moment, to dwell on the subject now casually introduced. It is a clear point I think, that the unity of God cannot be proved, without revelation. It may perhaps be rendered faintly probable. Then you depend on Scripture proof, for the establishment of this doctrine. But have the Scriptures any where told us what the *divine Unity* is? Will you produce the passage? The *oneness* of God they assert. But this they assert always, *in opposition to the idols of the heathen—the polytheism of the Gentiles—the gods superior and inferior, which they worshipped.* In no other sense, have the Scriptures defined the *ONENESS* of the Deity. What then is *Oneness*, in the uncreated, infinite, eternal Being? In created and finite objects, we have a distinct perception of what we mean by it: but can

created objects be just and adequate representatives of the *uncreated* ONE? Familiar as the assertion is, in your conversation and in your sermons, that God is ONE, can you give me any definition of this *oneness*, except a negative one? That is, you deny plurality of it; you say God is but one and not two, or more. Still, in what, I ask, does the divine Unity consist? Has not God different and various faculties and powers? Is he not almighty, omniscient, omnipresent, holy, just, and good? Does he not act differently, i. e. variously, in the natural, and in the moral world? Does his unity consist, then, appropriately in his essence? But what is the essence of God? And how can you assert that his unity consists appropriately in this, unless you know what his essence is, and whether oneness can be any better predicated of this, than of his attributes?—pp. 45, 46.

Suppose I should affirm that two subjects A and B are *numerically* identical in regard to something called X, but diverse or distinct, in regard to something else called Y; is there any absurdity or contradiction in this affirmation? I hope I shall not, by making this supposition, be subjected to the imputation, of endeavouring to prove the doctrine of the Trinity by the science of Algebra; for my only object in proposing this statement is, to illustrate the answer that we make, to a very common question, which Unitarians put us; "How can three be one, and one three?" In no way, I necessarily and cheerfully reply. "How then is the doctrine of the Trinity in Unity to be vindicated?" In a manner, which is not at all embarrassed by these questions. *We do not maintain that the Godhead is three, in the same respects that it is one, but the reverse.* In regard to X, we maintain its numerical unity; in regard to Y, we maintain a threefold distinction; I repeat it, *we maintain simply the fact that there is such a distinction, on Scripture authority.* We do not profess to understand in what it consists.—p. 47.

Now we think that no one can read the statement of the doctrine of the Trinity, made by Mr. C. and that made by Mr. S. and not see that they are totally diverse. What Mr. C. asserts to belong to the doctrine, Mr. S. denies to be any part of it. Allowing then, the argument which Mr. C. has founded on *his* statement of the doctrine to be conclusive, still he has opposed a doctrine of the Trinity, not maintained by the Trinitarians of this country; and therefore a doctrine, which, so far as the purpose of discussion is concerned, is a

doctrine of his own fabrication. This doctrine, at least for the present, we will concede, he has completely demolished. But has he approached the real doctrine in debate, the doctrine held and stated by Mr. S. and we may say by the other Trinitarians of this country? He has opposed the doctrine that there are three Gods. Is this the doctrine that there are three persons in the Godhead, as maintained by Mr. Stuart?

Let us now inquire what the Reviewer has achieved on this point. Requesting our readers to bear it in mind that he is professedly reviewing Mr. S.'s Letters, we give the following as the substance of what he has said on the topic now before us.

The proper modern doctrine of the Trinity, as it is stated in the creeds of latter times, is, that there are three persons in the Divinity, who equally possess all divine attributes; and this doctrine is at the same time connected with an explicit statement that there is but one God. Now we do not believe this doctrine, because taken in connexion with that of the unity of God, it is a doctrine essentially incredible; one, which no man who has compared the two doctrines together with just conceptions of both, ever did, or ever could believe. Three persons, each equally possessing divine attributes, are three Gods. A person is a being. No one who has any correct notion of the meaning of words will deny this. And the being who possesses divine attributes must be God or a God. The doctrine of the Trinity, then, affirms that there are three Gods. It is affirmed at the same time, that there is but one God. But nobody can believe that there are three Gods, and that there is but one God.—p. 371.

There is no reasonable pretence for saying that *the great body of Trinitarians*, when they have used the word *person*, have not meant to express proper personality. He who asserts the contrary, asserts a mere extravagance. He closes his eyes upon an obvious fact, and then affirms what he may fancy ought to have been, instead of what there is no doubt really has been.—p. 371.

The Reviewer then proceeds to state the different forms of the modern doctrine of the Trinity. We suppose the following remarks to apply to Mr. S.'s statement.

But there are others, who maintain with those last mentioned, that in the terms

employed in stating the doctrine of the Trinity, the word *person*, is not to be taken in its usual acceptation; but who differ from them in maintaining that these terms ought to be understood as affirming a real threefold distinction in the Godhead. But this is nothing more than a mere evasion introduced into the general statement of the doctrine, for the purpose of rescuing it from the charge of absurdity, to which those who thus express themselves, allow that it would be liable, if the language in which it is usually expressed, were to be understood in its common acceptation.—They themselves, however, after giving this general statement, immediately relapse into the common belief. When they speak particularly of the Father, the Son, or the Spirit, they speak of them unequivocally as persons in the proper sense of the word. They attribute to them *personal* attributes. They speak of each as sustaining *personal* relations peculiar to himself, and performing *personal* actions, perfectly distinct from those of either of the others.—p. 374.

Those, therefore, whose opinions we are now considering, we conceive to be *nominal* Trinitarians in their statement of the doctrine, and *real* Trinitarians in their belief; to hold the true doctrine with an implicit acknowledgment in the very statement which they have adopted, that the true doctrine is untenable; and to have involved themselves therefore in new difficulties, without having effected any escape from those with which they were pressed before.—p. 377.

It would seem that if the Reviewer proposed to himself any object in his discussion, it must have been to correct the errors of his own age and country. The question then is whether the great body of Trinitarians, whom he could hope to benefit by his labours, do by the word *person*, in its present application, intend to denote a *distinct being*? Where does the Reviewer find proof of this assertion? Does he find it in the statements of the author whom he is reviewing? Does he find it in the statements of any respectable theologian of this country? He has produced no such evidence in support of his assertion; and yet he asserts, as if contradiction were impossible, that in this controversy, “a person is a being”; that no one who has any correct notion of the meaning of words, will deny this; that the doctrine of

the Trinity affirms that there are three Gods.” The doctrine then, the only doctrine opposed by the Reviewer, on the ground of its absurdity, is that which affirms *that there are three Gods, and yet but one God!* Is this doctrine maintained by any respectable theologian in this country? Is it the doctrine stated and defended by Mr. Stuart?

But the Reviewer, if we rightly understand him, has conceded the very point in debate. Speaking of that statement of the doctrine of the Trinity, in which the word *person* is used out of its ordinary acceptation, after saying it is made for the purpose of rescuing the doctrine from the charge of absurdity; instead of charging the statement itself with absurdity, he is satisfied to bring the charge against what he *conceives* to be the actual belief of those who adopt the statement. The inference is, that the *statement* of the doctrine is not chargeable with absurdity.

The Reviewer can, if he please, consider those who adopt the statement now under consideration, as Trinitheists, or any thing else. But to argue from what *he conceives* their creed to be, instead of arguing from the statement which they give of it, is the perfection of trifling. Even on the supposition that they have made declarations, which are inconsistent with their own statement, by what authority does he infer, that these are the true index of their creed, and not their own statement? The Reviewer can employ his ingenuity in forming a creed for Trinitarians, and then charge it with absurdity, and then peradventure substantiate the charge. But what has he accomplished? Is the actual creed of the Trinitarian subverted by such a course? But he says when Trinitarians speak of the Father, the Son, or the Holy Spirit, they ascribe to them personal attributes, personal relations, and personal actions, and he will have it, that when they do this, they “relapse” from their statement into “the common belief” of three Gods. Our an-

swer is simply that the Reviewer has "relapsed into the common belief," that Trinitarians do not use the word *person* in the sense in which they profess to use it. Only let him be candid enough to affix their own meaning to this term, and all that which he regards as inconsistent with the *statement* of their creed, becomes at once perfectly consistent with it. For if there really be that distinction in the Godhead which is the ground of those personal relations, personal actions, &c. which Trinitarians ascribe to the Father, the Son, and the Holy Spirit, and if, as they maintain, and as the Reviewer seems to concede, this distinction is consistent with the unity of the Godhead, then these personal relations, &c. do not prove that there are three Gods. It is then perfectly clear that the Reviewer, when he charges us with "relapsing" into "the common belief" of three Gods, has only "relapsed" (a relapse to which he is peculiarly subject,) into the common unfairness of perverting our language.

This is not all. Speaking of the statement of the doctrine made by Mr. Stuart, he says, "this is nothing more than a *modal* or *nominal* Trinity;" (p. 376) which, as he also says, "is nothing more than simple Unitarianism disguised," &c." (p. 374. Whether the Reviewer be right in supposing this statement to be nothing more than simple Unitarianism, is wholly immaterial to the point now before us. One thing is certain; *he* perceives nothing in it to distinguish it from simple Unitarianism, and of course he can perceive no more absurdity in it than he can perceive in simple Unitarianism. He has therefore conceded that so far as the perceptions of his intellect can reach, the statement of the doctrine of the Trinity, made by Mr. Stuart, is as free from absurdity as Unitarianism itself.

Again, the Reviewer maintains that we know, and can know, nothing of the nature of any being, but by the attributes or properties of that being. We then safely affirm that he knows

nothing of God but by his attributes. How then does he know that God may not know something of himself, besides his own attributes, even that he exists in the manner maintained by Trinitarians? This is possible, according to the Reviewer's own confession. What then becomes of all the Reviewer's assertions, which imply that on this subject, Omniscience can know no more than he himself knows!

We are now prepared to ask whether the doctrine of the Trinity, as stated by Mr. S. (and there is no doubt that his general statement would be approved by the great body of Trinitarians,) is proved to be an absurdity by Mr. C. or by the Reviewer? We ask whether the term *person*, as used by Mr. S. and other Trinitarians, to denote an unknown three-fold distinction in the Godhead, does denote three Gods? This is the whole question now at issue. Unless it can be shewn that Trinitarians do believe, and do teach that there are three Gods, and yet but one God, there is not a pretence for the charges of absurdity brought against their doctrine by Mr. C. and the Reviewer. On this point we do think that no one can be at a loss, after reading the extracts we have made from the Letters of Mr. Stuart. To the fact that "a person," in the language of Trinitarians, "is a being," there is not the least evidence, except the assertion of the Reviewer, an assertion made in direct contradiction to the explanations which Trinitarians give of the term in question. But it is a right indefeasible, of Trinitarians as of all men, to use words as they please, if they explain them; and we add that a stronger proof cannot be furnished of conscious defeat in a controversial writer, than to resort to the pitiful subterfuge of denying the meaning which an antagonist puts on his own terms. It belonged to the Reviewer not to reject Mr. Stuart's meaning in the face of his explanation of the term *person*, but to meet the point in debate, as presented by that

explanation. This he has not done, nor pretended to do. All he has done, is to resort to the degrading expedient of insisting that Trinitarians do mean what they most unequivocally affirm, they do not mean. By thus affixing a meaning of his own to their terms, in direct contradiction to their explanation, he has succeeded in the redoubtable exploit of shewing that downright absurdity belongs to a chimaera of his own invention! This leaves the doctrine of the Trinity just where he found it. And here it will remain, until Mr. C. or the Reviewer, or some other Unitarian, shall so find out the Almighty to perfection, as to be able to tell us, and to prove that they truly tell us, that there is not, and cannot be such a distinction in the divine nature, as Mr. S. contends for. Till they do this, all they have said, and all they can say on the absurdity of the doctrine, must be regarded as a gross and wilful misrepresentation.

The next point of inquiry is the absurdity charged on the doctrine of the twofold nature of Christ. After speaking of this doctrine as a corruption of Christianity alike repugnant to common sense, and to the general strain of the Scriptures, Mr. C. says,

According to this doctrine, Jesus Christ instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds; the one divine, the other human; the one weak, the other Almighty; the one ignorant, the one omniscient. Now we maintain, that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrine, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness.—

The doctrine, that one and the same person should have two consciousnesses, two wills, two souls, infinitely different from each other, this we think an enormous tax on human credulity.—p. 19.

The Reviewer has discussed the same topic, but we are unable to discover any addition to the argument of Mr. C. Let us then hear Mr. Stuart.

How shall any man decide, *a priori*, that the doctrine cannot be true? Can we limit the omniscient and omnipotent God, by saying that the Son cannot be so united with human nature, so “become flesh and dwell among us,” that we recognize and distinguish, in this complex being, but one person, and therefore speak of but one? If you ask me how such a union can be effected, between natures so infinitely diverse as the divine and human; I answer, (as in the case of the distinction in the Godhead,) I do not know *how* this is done; *I do not undertake to define wherein that union consists, nor how it is effected.* God cannot divest himself of his essential perfections, i. e. he is immutably perfect; nor could the human nature of Christ have continued to be human nature, if it had ceased to be subject to the infirmities, and sorrows, and affections of this nature, while he dwelt among men. In whatever way, then, the union of the two natures was effected, it neither destroyed, nor essentially changed either the divine or human nature.

Hence, at one time, Christ is represented as the Creator of the Universe; and at another, as a man of sorrows, and of imperfect knowledge. (John i. 1—18. Heb. i. 10—12. Luke xxii. 44, 45. ii. 52.) If both of these accounts are true, he must, as it seems to me, be God omniscient and omnipotent; and still a feeble man of imperfect knowledge. It is indeed impossible to reconcile these two things, without the supposition of two natures. The simple question then is; Can they be joined or united, so that in speaking of them, we may say the person is God, or man; or we may call him by one single name, and by this understand, as designated, either or both of these natures? On this subject, the religion of nature says nothing. Reason has nothing to say; for surely no finite being is competent to decide, that the junction of the two natures is impossible or absurd. pp. 52, 53.

Nor is there any created object, to which the union of Godhead with humanity can be compared. But shall we deny the possibility of it, on this account? Or shall we tax with absurdity, that which it is utterly beyond our reach to scan? I shrink from such an undertaking, and place

myself in the attitude of listening to what the voice of Revelation may dictate, in regard to this. It becomes us here to do so; to prostrate ourselves before the Father of Lights, and say, Speak, Lord, for thy servants hear. Lord what wilt thou have us to believe!--pp. 54.

Nothing is plainer than that Unitarians in asserting the impossibility of the twofold nature of Christ, assume that any departure from the mode in which philosophy decides that beings exist, is to be regarded as palpable absurdity. But is such an assumption authorized? Is what God has done in certain cases the limit of what he can do? Because so far as mere philosophy has made any discovery, God has never united two human souls with one body, or because he has never united an angel and a man in one individual, are we authorized to assert that such a union cannot be produced by the Almighty? Would such an union in a single instance made known by a revelation from God, "throw darkness over all our conceptions of intelligent natures?" Is Mr. C. or the Reviewer competent to affirm what union of beings of different orders can and cannot be effected by omnipotence, or of what union with creatures, God himself is or is not capable? If they are, then it becomes us to listen to their assertions on the point before us; but if they are not, then all their allegations of absurdity, brought against the union of humanity and divinity in the Lord Jesus Christ, are the assertions of mere ignorance. But says Mr. C. "we have *always thought*, &c."—"This *we think* is an enormous tax on human credulity." And what does this prove? Nothing, unless the thoughts of Mr. C. and his party are ample authority for the faith of other men; nothing we may add, unless what they *have always thought* and still *think*, is sufficient authority for rejecting the plain declarations of God. But we wish to present the subject in another light. The fact asserted in the doctrine, that the Lord Jesus Christ is both God and man, we regard as a miraculous fact, as the

most stupendous of miracles. Is it then to be reasoned against on the principles of philosophy? Is it to be judged of by reasoning from the natural constitution of things? Would it be legitimate reasoning to attempt by the received principles of philosophy to prove the miracles of the Gospel to be fictitious, and are we with David Hume, to deny that Christ raised the dead by a word, because this is unphilosophical? Surely such reasoning does not become the believer in Christianity. We admit the premises of the Unitarian, but we pronounce their connexion with his conclusion, palpable and arbitrary assumption. The very statement of the argument and of the analogy on which it rests, is enough to detect its fallacy. *All other men are mere men, therefore Christ Jesus is a mere man.* On such assumption rests the bold, and reiterated allegations of absurdity against the union of divinity and humanity in the Messiah: and to make them "*we think* is an enormous tax" on human presumption.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

We now come to the second general topic, viz. the testimony of the scriptures to the divinity of the Lord Jesus Christ. The pledge which we are to redeem is, that here also the argument is wholly with Mr. Stuart. So far as Mr. C. or the Reviewer rejects the Trinitarian import of texts on the ground of absurdity, we shall consider our previous remarks as superseding the necessity of any further notice of their objections.

Mr. C. remarks, that "in looking through the Gospels of Matthew, and Mark, and Luke, we meet no instance in which Christ is called God." Mr. S. replies thus:—

Why should you say in the third paragraph of your note, that in looking through "Matthew, Mark, and Luke, you meet with no instance in which Christ is called God?" Are there no proofs here of his

omniscience, of his omnipotence, of his authority to forgive sin, of his supreme, legislative right? And are not these things better proof of his divine nature than a mere name can be?—p. 115.

The first passage adduced by Mr. Stuart, in proof of the divinity of Christ, is John i. 1. "In the beginning was the word, (Logos) and the word was with God, and the word was God." His argument, which is a masterly exhibition of clear and forcible reasoning, is designed to establish two positions. I. That the Logos is a *person*, and not an attribute of God, as maintained by Dr. Priestly; since it would be trifling, in the last degree, for the Evangelist to instruct his readers that the attributes of a being are *with* that being; and positively false to affirm that a *single* attribute of the divine nature is God. II. That the Logos is called God in the proper and highest sense of the term; because an inferior sense is not authorized by the usage of the New Testament, nor even of the Old, except in a few instances, where the meaning is so clearly limited by the context, as to preclude the possibility of mistake. To this evidence, which we think amply sufficient of itself, Mr. Stuart adds the decisive fact, (on which he chiefly insists) that the meaning of the word God in this passage, is defined by a description of the Logos in the third verse, as the Creator of all things. If He be not therefore the supreme God, we have neither from reason nor revelation, the slightest knowledge of such a being. Mr. Channing and the Reviewer, while they reject the orthodox interpretation of this passage, are fatally at variance with each other. The former maintains that the Logos is a distinct being, and denominated God in a lower sense of the term: the latter contends that the Logos is not a distinct being, and that the word God is used in its highest and appropriate meaning. It is thus that in the interpretation of every part of the scriptures, the two great divisions of the Unitarian party are continually em-

ployed in destroying each others labors. Every blow aimed at the Orthodox, is equally fatal to themselves; and if they could succeed in undermining the foundation on which the church has reposed for ages, they must fight over the ruins until one party or the other perish in the conflict.

In denying to the Logos the title of God in the highest sense of the term, Mr. Channing's argument overlooks the fact that the meaning of the word is *defined* in the third verse, by a description of Him as the Maker of all things. He must therefore abandon the lower sense of the term, or maintain, in opposition to the Apostle, that He who made all things "is *not* truly God." The Reviewer bestows much labor on the passage before us; and raises so much learned dust from the pages of Philo, the Platonists, and Gnostics, that if his readers are not blinded to the simple meaning of the Evangelist, it will be no fault of his. He has not, however, given us one particle of proof (and yet the fact is *essential* to his argument) that the introduction to St. John's Gospel, has the slightest reference to these arch-heretics, who are thus dragged to the judgment seat of the Evangelist to receive sentence of condemnation. "He *thinks*," "*we may suppose*," "*probably*," St. John "was not ignorant on these subjects;" but not one particle of *proof* even to that point; much less to the existence of any design on the part of the Evangelist to correct those errors. Now it is incredible that a man of sense, that an inspired Apostle, should come forward to oppose the most alarming errors on the fundamental doctrine of religion, the unity of God, without making known his intention; without pointing out those errors too clearly to be misunderstood; and meeting them with a direct and formal refutation. Was St. John thus backward to disclose his object, thus exquisitely tender as to the feelings of the erroneous, when he reproved the seven churches of Asia? We might then dismiss the

Reviewer's argument, until he proves, and not merely asserts the Evangelist's intention to oppose the errors of Philo. But since he will have it so, let us look somewhat farther into his reasoning. A prevailing error of the age, according to the Reviewer, was the personification of the divine power, under the name of Logos. And how does the Evangelist go about to correct this error? Truly, on the Reviewer's interpretation, *by falling into it himself*—by speaking of the divine power displayed in creation, &c. under the appellation of "Logos;" by affirming that "all things were made by *it*;" that *it* "was made flesh and dwelt among us;" and that "we beheld *its* glory as the glory of the only begotten of the Father, full of grace and truth." All this of an *attribute* of God! But, says the Reviewer, the error was in supposing this attribute to be "resident in, and exercised by, or through an inferior or intermediate being." "This the Evangelist means to deny, and hence the language which he adopts in declaring that the Logos or divine power was *with* God, and was God."—What sect of heretics then, existed in the time of St. John, who maintained that the power of God was not *with* Him, but with another being? Not the followers of Philo, for according to the Reviewer's own statement, the Logos of Philo was himself a *being*, and of course was not the divine power. Not the Gnostics, for they too, in the words of the Reviewer, "gave the name of Logos to one of that class of *beings* called *Æons*." Where then shall we look for those singular heretics who needed to be assured with so much emphasis that the power of God resided *with* God? It is a question which the Reviewer ought in common kindness to have answered, since he appears to know; for it had greatly perplexed Mr. Stuart in his Letters, and the Reviewer was employed in the friendly office of enlightening his ignorance. Until, therefore, "a local habitation and a name" can be found for those who held the doc-

trine of a *powerless* God, we must confess ourselves, in common with Mr. Stuart, to be brought completely to a stand at this point in the argument; and we wait for the guidance of that ingenuity, which has so frequently made the most obstinate texts and historical records, yield to the progress of modern "improvement."

In the mean time, however, we may advert to a fortunate discovery of the Reviewer, who assures us that "the doctrine concerning the Logos as a BEING distinct from God, and intermediate between Him and His creatures, was the embryo form of the christian Trinity. The writings of Philo, by whom it was taught, were, as we have said, a favourite study of the christian fathers. This doctrine we believe it was one purpose of St. John to oppose in the introduction of his gospel." What then were the opinions of Philo concerning this *being* whom he called Logos? That he was Mediator between God and man, the only begotten son of the Father, and most intimately united to Him; that he created all things, and for this or some other reason, Philo gives him the title of God.* And how does St. John correct these alarming errors? By declaring exactly the same things in almost the same identical terms; by teaching that the Logos "was *with* God," an expression denoting the greatest intimacy of union; that "his glory was as the glory of the only begotten of the Father;" that He created all things, and was truly God. Was there ever a more unfortunate attempt to correct an error? But, says the Reviewer, the Logos spoken of by St. John, was not Philo's Logos,

* Vide Smith on the Messiah, in which all the important passages respecting the Logos, in the works of Philo, are collected. It is totally immaterial in what sense the Logos was styled *δεύτερος Θεός* by Philo; whether denoting the second *person* of the Godhead, as some maintain, or a second and inferior being partaking of the divine nature. All that is essential to our argument, is the fact, that the title *God* was applied to him by Philo.

but the *power* of God personified in action. And how were the followers of Philo to know that? John had affirmed of *his* Logos exactly the same things which they had always believed of *theirs*. And yet the Evangelist requires them to understand him as speaking of a totally different thing, and designs these very words as a sharp rebuke to them for their errors! But were they so understood in the early ages of the church? On the contrary, did not the Valentini-ans, a sect of the Gnostics, make great use of this passage to defend their doctrines? * The adoption of language so open to misconstruction—of the very phraseology respecting the Logos, which had been employed by Philo to describe *his* intermediate being, called Logos, is the strongest possible proof that St. John had no reference to the opinions of that writer, or of the Gnostics. Had he been employed in correcting their errors, he would certainly have used language so guarded and explicit, as to preclude the possibility of misconception.

The word Logos as used by St. John, must denote one of three things. He was either a divine person, or a being inferior to God, or a divine attribute personified. The first we maintain, and the Reviewer denies. He is then presented with this alternative. If St. John used the word Logos with any reference to the opinions of Philo, the language which he adopted was so unguarded, that he must have foreseen he would be understood by the Gnostics to give a direct sanction to their errors; and we may add, the errors of Mr. Channing, who considers the Logos as a being of an intermediate character. If the Reviewer insists on the third sense of Logos and makes Him the power of God in action, we wait for the solution of the former difficulty—the discovery of that nameless sect who maintained that the attributes of a being are not resident with himself. Until that

* Hi autem qui a Valentino sunt, eo, quod est secundum Ioannem (evangelio) plenissime utentes &c. Irenæus.

sect be found he is totally at a stand; and both Philo and the Gnostics, according to the Reviewer's own statement of their opinions, have nothing to do in the case. Our readers will now decide whether these unfounded assertions and palpable contradictions, have done any thing to shake the weighty argument of Mr. Stuart.

Heb. i. 10. "And, thou Lord," &c. is next cited by Mr. Stuart, as applying to Christ the title of Jehovah, and ascribing to him creative power. The Reviewer contents himself with expressing his *belief* that not Christ but the Father is addressed in this passage; but ventures no argument in support of his opinion. As a fair reasoner he was bound to do more; for Mr. Stuart had stated in strong terms, that the laws of grammar and the nature of the Apostle's argument, forbid this forcible divulsion of the tenth verse from the preceding and subsequent context. This statement is either true or false. If the Reviewer will have it to be false, he must prove his assertion; and until this is done the ground remains in possession of his antagonist. When a man who is by profession a biblical critic, leaves an argument untouched in circumstances like these, can stronger evidence be needed of his consciousness that he could not meet it?

But the Reviewer perhaps relies on his quotation from Emlyn, who remarks that the passage in question though a new citation is not prefaced with "And to the Son he saith," or with an "again," as in some other passages. Is it then against Greek usage to connect two citations referring to the same person, by a simple "*and*?" This the Reviewer will not venture to maintain, however convenient he may find it to quote Emlyn on that point. What follows in the quotation goes only to prove that the verse before us, if forcibly torn from this context and addressed to the Father, would make *sense*. This may be true, but the question returns, what right have you to violate the laws of grammar, and break in upon

the Apostle's argument by this violent separation? The ellipsis to be supplied after the word "And," must be either "to the Son he saith," as we maintain; or "to the Father (or God) he saith," as the Reviewer and Emlyn maintain. The omission of "the Son" is perfectly natural, because having just been mentioned, He would of course be understood as referred to. But if the subject of the proposition is to be changed, if "the Father" is now to be addressed, the established usage of language demands that this be indicated by an express mention of Him; otherwise how can it be known that a new person is addressed? An ellipsis therefore in the present instance, is equivalent to a direct introduction of the Son by name. It is indeed too clear a case to be argued; and we cannot but consider the violence which has in this instance been done to the word of God, as a striking illustration of that spirit, which is resolved, *per fas et nefas*, to tear the doctrine of Christ's divinity from the Scriptures.

Mr. Stuart next adduces Col. i. 15—17 as attributing to Christ the creation of "all things that are in heaven and that are in earth, visible and invisible," &c. The Reviewer contends that this refers to a moral creation under the new dispensation, or Christian church. But in the verse which follows this magnificent description of Christ's power in the new dispensation, the Apostle subjoins "and He is the head of the Body the Church." Would this cold addition be necessary or natural, after the high-wrought description which had just preceded, of Christ as Head of the Church, or new dispensation? On the interpretation of the Reviewer, the Apostle has given an univalled example of the art of sinking. "For to him (it is the Reviewer's translation) all things in the Christian world owe their origin, the highest and the lowest, what is seen and what is not seen; those who sit on thrones, those who exercise dominion, those who have government, and those who have

power. He is the Author and Master of all, he is over all, and all exist through him, (or have a common relation to him.) What next? "and He is the head of the Body the Church;" as though this fact had not just been dwelt upon throughout three verses of the most exuberant poetical amplification! The Professor of Sacred Literature at Cambridge, who enumerates a taste for poetry among the qualifications of a "consummate theologian," would have taught the Reviewer to be cautious of attributing poetry like this to the Apostle Paul. But let us look a moment at these splendid images. "Thrones, Dominions, Principalities, Powers," what are these? Oh! the different orders of the Church, Evangelists, Presbyters, Deacons! What! the despised, persecuted preachers of the gospel who were driven from city to city, "in labors abundant, in stripes above measure, in prisons frequent, in deaths often," all these high sounding titles applied to them? Where else do we find the Apostle Paul so lavish of his honours? Under a splendid establishment like the church of Rome, when the simplicity of the gospel was debased by worldly pomp, and even under the Jewish Hierarchy which was splendid by design, such images might not be unnatural. But that the Apostle, writing in his chains at Rome, should speak of himself and his companions in the sufferings of Christ, as "those who sit on thrones," "and exercise principality," is too thoroughly ridiculous to admit of serious argument. The "things visible and invisible," too, what are they? The Reviewer has here accidentally omitted a small word introduced by the Apostle to explain this point; "*whether* they be thrones, dominions, principalities and powers;" which proves that those words are an *enumeration* of the "things visible and invisible" just mentioned. The officers of the church, then, who are indicated by these several titles, are part of them "visible" and part "*invisible*;" or in the Reviewer's words,

part "seen" and part "not seen!!" Such are a part only of the absurdities arising from this attempt to force a metaphorical sense, on one of the simplest passages of the Scripture.

Mr. Stuart next appeals to Rom. ix. 5. "Of whom is Christ according to the flesh, who is over all God blessed forever." The Reviewer makes a feeble effort to convert the last clause of this verse into a doxology, in direct contradiction to the acknowledged usage of the language. He assigns this reason, however, for a departure from that usage in the present instance; that the words "who is over all," are designed to represent God as "Author and Head of the Jewish dispensation" spoken of in the preceding verses; "which reference to God *considered in this character*, would be lost by any different arrangement of the words."—But how would it be lost? If the word "all" refers to the things enumerated in the preceding verses, surely it may do this, though εὐλογητος, "blessed" should precede. "Blessed be he that is over all," (i. e. the things enumerated above) is exactly the same with "He that is over all (i. e. the things enumerated above) be blessed." We appeal with confidence to any person acquainted with the original, that the ordinary collocation of εὐλογητος need not have been altered to express the idea of the Reviewer; though we think it clearly, not the true sense of the passage.* Conscious apparently, that this ground is untenable, the Reviewer now changes his position, and by the magic of a new punctuation, reduces to perfect order, this obstinate and perplexing passage. Place a colon after σαρκα and a comma after παντων in the original, and the work is done. "The words 'ο ων, which naturally refer *back*

to Christ, are thus made the subject of a new proposition; and the passage reads—"of whom was Christ according to the flesh. He who was all is God, blessed forever." Under *certain circumstances* undoubtedly the words 'ο ων may thus commence a new sentence, to wit, when there is *no preceding noun* to which they naturally refer. When such a noun precedes, however, the words 'ο ων, by one of the most common usages of the language, refer back to that noun, and go on to describe it by some additional circumstance or title† (in the passage before us by the words επι παντων Θεος, God over all.) If this established usage is to be violated in the present case the Reviewer should at least, have produced a few instances to authorize the violation. No such instance occurs in the New Testament; we recollect none elsewhere; and we believe he will find it difficult to adduce many cases (in violation of the general rule) in which 'ο ων *preceded* by a noun to which it may naturally refer, and *followed* by another noun (like Θεος in the present case) descriptive of character, is made

† Instances of so common a usage scarcely need be given. The reader may however refer to John i. 18. 2 Cor. xi. 31. Rev. v. 5. In the last passage by altering the punctuation after the manner of the Reviewer, the meaning may be wholly changed. Place a colon after the word λειων in the original, and give to the infinitive ανιξαι the sense of the imperative, than which nothing is more common; the passage then reads. "And one of the Elders saith unto me, weep not: behold the Lion hath prevailed. He who is of the tribe of Judah, the root of David, let him open the book and the seven seals thereof." "The Lion," and "he who is of the tribe of Judah" thus become two distinct beings, like "Christ," and "God over all" in the Reviewers translation. No one is weak enough to receive this; and yet the words will bear it, if Rom. ix. 5 will bear the Reviewers version. If you reason from the *scope* of the passage, we sincerely think, that two arguments can be brought against the new translation of Rom. ix. 5, for one against that of Rev. v. 5. In Col. iv. 11. likewise, by placing a colon after the word Justus, οι οντες will be made the subject of a new proposition, expressing with emphasis, a very different meaning from that of the Apostle.

* The Reviewer remarks that the interpretation here given is not the one commented upon by Mr. Stuart. Ought he not in fairness to have added, that Mr. Stuart's argument lies against a doxology in *any* shape whatever? Why did he not meet Mr. Stuart on all his points instead of merely attempting to evade a single one?

the subject of a new proposition.— But even if he could do this, it would only prove his construction possible; and not equally natural with the other, which follows the ordinary usage of the language. He must still meet the argument of Mr. Stuart, “how comes it that Christ according to his human nature (το κατὰ σάρκα) is said to have descended from the Fathers? What if I should affirm that David, as to his human nature was descended from Jesse? Would you not of course ask what other nature he had? And such an enquiry, forced upon us by the expression in question, the Apostle has immediately answered; as to his nature *not* human, he was “supreme God, blessed forever. Amen.”

The Reviewer has, however, one sweeping argument in reserve—some of the Greek Fathers did not understand this passage in the orthodox sense. Origen particularly considers Christ as not being “God over all;” which proves either that the passage before us did not stand in his copy of the Scriptures as it does in ours; or that the Greek idiom does not require the orthodox interpretation. An appeal to the Fathers as biblical critics, and especially to Origen, would be thought by some, to partake a little of the ridiculous. Our means of understanding the Scriptures are well known to be incomparably superior to theirs. Even as to idiom, Origen sometimes blunders; witness his argument founded on the assumption that *δια* cannot denote the *efficient* cause, which every one knows to be false (vide Rom. xi. 36. Heb. ii. 10.) But could Origen in direct terms, contradict so plain a passage of Scripture? Such things have happened. Origen himself maintains that Christ died as a sacrifice not for men only, but for *all* rational beings; in pointed contradiction to the whole tenor of the Scriptures: and particularly to Heb. ii. 16. He contends that not only all men, but the devils themselves will at last be saved; notwithstanding Christ had declared “these shall go away into everlasting pun-

ishment,” “their worm shall not die, their fire shall not be quenched.”— These and a thousand other contradictions and extravagances, have made Origen the very worst evidence that can be produced in scriptural interpretation.*

Jno. xx. 28.—“And Thomas answered and said unto him, my Lord, and my God.” For adducing this text, Mr. S. has given the following reasons.

1. There is no satisfactory proof, that it is an exclamation of surprise or astonishment. No phrase of this kind, by which the Jews were accustomed to express surprise or astonishment, has yet been produced; and there is no evidence that such a phrase, with the sense alleged, belongs to this language. 2. The evangelist tells us, that Thomas addressed himself to Jesus; *said to him* εἶπεν αὐτῷ; he did not merely *exclaim*. 3. The commendation, which the Saviour immediately bestows upon Thomas, serves chiefly to defend the meaning, that I attach to the verse. Christ commends him for having seen and believed. The evidence that he believed, was contained in the expression

* By a singular fatality, men who have departed from the simplicity of the Gospel, sometimes like Origen, contradict the very terms of Scripture, while they appear wholly unconscious of the fact. We distinctly recollect a striking instance of this kind in one of Dr. Priestley's works, though we have not the volume at hand to give the passage. Mr. Belsham in his *Calm Inquiry*, p. 190, says “we have no sufficient *data* to lead to a satisfactory conclusion whether Jesus through the whole course of his *private* life was completely exempt from all the errors and failings of human nature;” though the Apostle had declared that “he did *no* sin.” Mr. Buckminster in his *Sermons*, page 307, says, “There is nothing in the Scripture which represents that Christ has made it just for God to forgive sins now, upon repentance, when it would not have been before.” Can there be a more direct contradiction of the Apostle who affirms of Christ, “Whom God hath set forth to be a propitiation—to declare at this time his righteousness, that He *might* be just, and the justifier of him that believeth in Jesus.” Should it be convenient a thousand years hence, to prove that these passages of Scripture did not exist in the English version at the beginning of the nineteenth century, or that they must have been generally understood in a sense very different from their literal and obvious meaning; nothing would be easier or more conclusive than to produce the authority of Mr. Belsham, and Mr. Buckminster.

under examination: for before uttering this expression he is represented as doubting.—p. 84.

To this the Reviewer has made no reply. Mr. C. conjectures, that, "my Lord," was addressed to the Saviour, and that, "my God," after a pause was addressed to the Father, or that Thomas left the sentence unfinished through the force of his feelings!—He is also pleased to say, that this confession of the believing disciple, is the "passionate language of an uninspired man,"—"the broken exclamation of a man strongly moved." Whether he regards it as the "rhapsody of wonder," or "the bombast of eulogy," or as a sudden burst of profanity, we are not able to decide. Be this as it may, the exclamation must be considered as unmeaning and impertinent, as the cry of Herod's admirers, and yet, for this groundless, not to say impious compliment, Jesus promised eternal blessedness to all who should afterwards adopt it!

Passing by a number of other passages adduced by Mr. Stuart, we now come to Phil. ii. 5—8. "Who being in the form of God, thought it" &c. Of this passage the Reviewer gives the following translation.

"Let the same dispositions [of humility and benevolence] be in you which were in Jesus Christ; who being the image of God, did not think his likeness to God, a thing to be eagerly retained, but lowered himself, and took the appearance of a servant, and became like men; and being in the common condition of a man he humbled himself, and submitted to death, even the death of the cross."

We believe, that the original passage affords no more proof of the Trinity, than the translation which we have just given. Christ was in the form of God, or was the image of God, on account of the authority delegated to him as the messenger of God to men, the divine power committed to him of performing miracles; and because as an instructor he spoke in the name of God, as he was taught by God. Yet notwithstanding he bore this high character, he was not eager to assume it for the sake of any personal distinction, rank, or splendour, or to obtain any other personal gratification. He lowered himself to the condition of common men; lived in similar circumstances to theirs, and submitted to similar deprivations, and sufferings.—pp. 416, 417.

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To such a construction of the passage, there is this insuperable objection, that it makes the humiliation of Christ a *negative* act; consisting merely in his *not taking* that "personal distinction" which he might properly have assumed. But the Apostle represents it as a *positive* act—"taking (*λαβων*) the appearance of a servant." This language decisively indicates a change of state—a previous elevation and a subsequent depression; for how could Christ "lower himself by taking the appearance of a servant," unless he had previously worn some other "appearance?" This the Reviewer evidently feels; and he therefore says that Christ "lowered himself to the condition of common men." "*Lowered himself?*" Was he not always in the condition of "common men," from his first appearance on earth? Whether he was the carpenter of Nazareth and served his father, or the preacher of Gallilee and ministered to his disciples, his condition was the same; and if he ever had the "appearance of a servant," he carried it with him from the cradle to the grave. Patiently to *remain* in this state without aspiring to greater "personal distinction" might be an illustrious act of humility; but it was not the act referred to by the Apostle, for he could not speak of Christ's "*taking*" an "appearance" which he had always worn, a condition of life in which he was placed by God from the birth. Nor could he, without the grossest abuse of language, employ the words "taking the appearance of a servant," to express a humility which consisted merely in remaining as he was—in not assuming personal distinction, rank, or splendour.—Not ascending to a higher station, is a totally different thing from actually "*taking*" a low one.

Again the Reviewer says, "Christ was in the form of God, or was the image of God on account of the authority delegated to him as the messenger of God to men; the divine power committed to him of perform-

ing miracles." But the language of the Apostle implies, that Christ laid aside the (μορφή Θεοῦ) "form or image of God," when he took the "form of a servant." Did he then ever relinquish his "authority as a messenger of God," or "the divine power of performing miracles?"—Never. Then he did not lay aside the image of God, according to the Reviewer's own statement; for he retained those things in which that image consisted. On this point again there is a direct contradiction to the Apostle's meaning.

Christ, according to the Reviewer's translation of the words, "did not think his likeness to God, a thing to be eagerly retained." But in what sense was this the fact? Not as to his holiness or wisdom, for in these attributes he surpassed every human being, and was most conspicuously in the "likeness of God." The stupendous power of working miracles, likewise, which more than all other things united, except holiness, constitutes the most striking likeness to God," which made Moses as God to Pharaoh—this power was "retained" by Christ, to an extent which exalted him infinitely above every other messenger from God to man. What then did he not "retain" of "the likeness of God?" *Personal distinction, rank and splendour!* If this be the Reviewer's meaning, it is impious and degrading to the character of God. It reduces the most illustrious exhibition of Christ's humility, to this, that he did not covet the contemptible grandeur of the world! In other respects, in all that constitutes the real "likeness of God," Christ did retain that likeness; while the Reviewer's translation makes the Apostle declare that he did not. The translation therefore is incorrect. The words ἴσα Θεῷ, denote not merely resemblance, but equality to God. And such is the appropriate sense of ἴσος which is no less distinct from ὁμοίος the proper expression for likeness, than the Latin words "*equalis*," and "*similis*," or the English "*equal*,"

and "*like*." Objects which are equal are indeed alike; but they are more than merely alike; and it certainly cannot be contended that the general resemblance expressed by ὁμοίος, is all that is properly denoted by the perfect correspondence or equality of ἴσος. The passage therefore remains unshaken. Christ is declared to have existed before he appeared on earth, both in the form of God and with an equality to God.

Among passages pronounced by the Reviewer to be mistranslated in our common version, are such as speak of Christians under the title of "those who call on the name of the Lord," (οἱ ἐπικαλούμενοι τὸ ὄνομα Κυρίου.) These, he says, may with equal propriety be rendered, "those who *are called* by the name of the Lord;" or those who *call themselves* by the name of the Lord." After the severe censure which he had passed on Mr. Stuart, for neglecting to examine Wetstein upon a point of no importance to the argument, it would perhaps have been more consistent in the Reviewer, before venturing this confident assertion, to have consulted so common a work as Schleusner's Lexicon or a Concordance of the Scriptures. He would thus have spared himself the pain of discovering, when too late, that his translation is in direct opposition to the invariable usage of the Septuagint and New-Testament. In the expression "*to be called* by the name" of any one, the word ὄνομα is uniformly in the dative, with or without a preposition; or in the nominative, by a well-known Hebraism; and never in the accusative, as in the case before us. The appropriate sense of ἐπικαλεσθαι with ὄνομα in the accusative, is *religious invocation*;* and the proposed alteration of the Reviewer is not only without authority, but in pointed contradiction to the usage of sacred writers.

* Vide Psalm cxv. 4. Lam. iii. 55—57. and a multitude of other passages, in all of which the words correspond with the Hebrew, "to call on the name of the Lord" and denote religious invocation.

Of the passages cited by Mr. S. the preceding are all* which are commented on by Mr. C. and the Reviewer, and such is the strength of their cause, as maintained against one of the most able and condensed series of arguments that we have had the happiness to see. The arguments of Mr. S. are continued through nearly sixty pages, he takes up the Unitarian interpretations and exposes their fallacy; he gives the reasons for his own interpretation, derived from almost every legitimate source of evidence, fortifying the obvious meaning of passages by decisive subsidiary considerations, and thus satisfying the candid mind not less of the conclusiveness of his reasoning, than of the honesty of his intention to elicit the true import of the inspired volume. In a manner entirely unlike this, Mr. C. and the Reviewer after lodging an appeal at the tribunal of human reason, after pressing the doctrines of their opponents with absurdity in every form in which misrepresentation could preserve plausibility, and in which versatile contrivance could shock or cajole the self-conceited arbiter; after having conducted to the conclusion that the doctrines in debate are "essentially incredible," and to be rejected whether the Bible contains them or not; aim to elaborate some hypothetical import from the sacred text, or to evade and neutralize its force by that apparatus of criticism which we have examined, and against which all the precision and power of language, would be utterly ineffectual and vain. Of nearly forty texts dwelt upon in the argument by Mr. S. no notice is taken; and what at least is enough to cover with shame and confusion of face, the theological combatant of honourable feeling, the very argument on which Mr. S. and other Trinitarians, place their chief reliance, and on the validity of which he designed to rest the whole cause, is not even glanced at by his opponents.

* Mr. C. just mentions Heb. i. 8, and 1 Jno. v. 20, but without anticipating Mr. S's argument.

The nature of this argument and the manner in which it is disregarded, will be seen in the following remarks of Mr. S. addressed to Mr. C.

But in no single instance, have you noticed the "connexions and circumstances," in which the appellation of God is bestowed on Christ. Can you reasonably expect your thinking readers will take this assertion upon credit? Are you not bound to prove to these same readers, *by the Scriptures, interpreted according to the universal laws of explaining human language*, that the New Testament writers have not ascribed to Christ CREATIVE power, omniscience, omnipotence, omnipresence, divine worship, divine honours, and eternal existence! What are names in this dispute? Show that these attributes are NOT ascribed to Christ, and you make us Unitarians at once. You ought not to take the advantage of representing our arguments as consisting in that in which we do not place reliance; and then intimate to our readers, "This is all which Trinitarians have to allege in their own favour." Dispute can never be terminated in this way. Meet fairly and openly the points in debate. Many of your readers are certainly too intelligent, and too conscientious to be satisfied with any other course. Any other does not become your high character and distinguished talents.—p. 117.

We do then feel authorized to say, that Mr. S's. letters are a complete and triumphant refutation of Mr. C. and virtually of the Reviewer on the grand points in debate. That Mr. C. should have wholly withdrawn from the controversy after the publication of the letters addressed to himself, was not to be expected. He has been considered, by his party, as one of the ablest defenders of their system of doctrines; nor has he, we believe, except in two or three occasional sermons, appeared as an author for many years, but in the attitude of a controversialist. Why then, we have often asked ourselves, has Mr. C. consented that so able an answer to his sermon as Mr. S's letters are on all hands acknowledged to be, should pass without at least a *professed* reply? We confess we have thought of the possibility, and been often inclined to welcome the hope, though with many fears of its illusive nature, that his silence might yet prove to be no unpropitious omen; that perhaps the reasonings of his antagonist may at

least have awakened those doubts, which will yet lead to a further and a more successful investigation, and ultimately to a cordial reception of the truth as it is in Jesus. Would to God, that this hope might not prove an illusion. We deprecate what seems to us the waste of his talents, and still more if our information be correct, the renunciation of those better views and the extinction of those feelings, of which he may once have been the happy subject.

As christians, we regard with peculiar emotions him, whose religious opinions and perhaps experience also, have been in accordance with our own. By no unnatural association our thoughts recur to the case of those, who sin wilfully after they have received the knowledge of the truth. At the same time, it is grateful to our feelings, that we are unable to decide how far and how long, a real child of God may be left to depart from the true standard of faith, and no less grateful that the particular case of Mr. C. is concealed from our inspection, in the counsels of divine wisdom. He will justify us then, if he regards us as honest in our views of religious truth, in saying, that for him we have our anxieties; anxieties in some slight degree alleviated by the hope that the promises of that everlasting covenant which respect all who have experienced the power of the transforming grace of God, may yet extend to him their restoring efficacy, before the hours of his probation close. Our ignorance, to say no more, we believe authorizes the hope, our heart we are sure is ready with the prayer, that he may yet feel the power and taste the consolations, as well as become the eloquent defender, of that system of faith which he now denies and labours to destroy.—To return.

The manner in which the Reviewer has treated the subject is still more unaccountable. For some reason the management of the controversy seems to have been committed to his hands. From him therefore, his party did expect, and had a right to expect a *direct* reply to the letters.

Besides this, he appeared soon after the publication of Mr. S's work in a kind of preface to a review, the avowed object of which was not to give "a complete review of Professor Stuart's Letters," but rather to propose some preliminaries, and after an apology for not remarking at length on their contents, he reserves with no small contempt for the production of Mr. Stuart, and with no small parade of his own prowess, the privilege of resuming the subject in a future number. A third edition of the Letters appeared, and what has the Reviewer done? He has given to the public his own reasons for denying the doctrines of the Trinity and of the Divinity of Christ. And what has become of the "complete Review of Professor Stuart's Letters?" An article has appeared in the Christian Disciple, professing indeed, to be a review of those letters, but by the author's own confession, he has taken a general view of the subject in controversy "without particular reference to the work" of Mr. Stuart. Stronger symptoms of conscious defeat in a theological contest we do not remember to have witnessed, nor can we readily conceive of stronger proofs of actual defeat. For what have our Unitarian champions actually achieved? They have proved the doctrine that three Gods are one God, to be an absurdity, a doctrine which no one maintains. The Reviewer has conceded that the doctrine stated by Mr. Stuart is as free from absurdity as Unitarianism itself. He has then turned upon it again the charge of absurdity, by denying the express meaning of terms as used by Mr. S. and affixing to those terms his own meaning. He has then conceded that he knows nothing of God but by his attributes, and of course that he knows not that the doctrine which respects the *whole* nature of God may not be true. Mr. C. and the Reviewer in attempting to fix absurdity on the doctrine of the two-fold nature of Christ, have argued against a miraculous fact from the natural constitution of things. To what Mr. S.

has said to prove the Trinitarian interpretation of texts to be the right one, they have opposed new translations, which we have shown to be unauthorized, or those of some learned critics, or a conjectural alteration, or the reiterated charge of absurdity, or a supposed interpolation or corruption, or something else equally nugatory; and lastly, as to the most weighty arguments of Trinitarians, they have adopted a compendious method of refutation, viz. to say nothing at all respecting them.

(To be continued.)

Review of the Memoir of Henry Martyn.

(Concluded from page 93.)

Our readers will remember that Mr. Martyn, on his arrival in India, resided at Aldeen, and preached occasionally in Calcutta. In October 1806, he left Aldeen for Dinapore, the station to which he was appointed. On his passage, he distributed tracts, engaged in Christian conversation, and preached as he had opportunity. His attention to his studies and to the business of translation, was as great in his budgerow, as perhaps it would have been in a place more congenial for literary exertion. When he arrived at Dinapore, Mr. M. engaged in the duties of a chaplain with great ardour. His wish was 'to establish native schools, to attain such readiness in speaking Hindoostanee, as might enable him to preach the Gospel of the grace of God, and to prepare translations of the Scriptures and religious tracts for dispersion.'

On the first day of the year 1807, Mr. Martyn was led to the following reflection, from whence we perceive, that it is the work of the self-same Spirit to convince the soul of sin, to constrain it to unreserved obedience, and to fill it with unutterable consolation.

"Seven years have passed away since I was first called of God. Before the conclusion of another seven years, how probable that these hands will have mouldered into dust! But be it so: my soul through grace hath received the assurance of eternal life, and I see the days of my pilgrim-

age shortening, without a wish to add to their number. But O may I be stirred up to a farther discharge of my high and awful work, and laying aside, as much as may be, all carnal cares and studies, may I give myself to this 'one thing.' The last has been a year to be remembered by me, because the Lord has brought me safely to India, and permitted me to begin, in one sense, my Missionary work. My trials in it have been very few; every thing has turned out better than I expected; loving kindnesses and tender mercies have attended me every step; therefore, here, will I sing his praise. I have been an unprofitable servant, but the Lord hath not cut me off: I have been wayward and perverse, yet he hath brought me further on the way to Zion: here then, with sevenfold gratitude and affection, would I stop and devote myself to the blissful service of my adorable Lord. May he continue his patience, his grace, his directions, his spiritual influences, and I shall at last surely come off conqueror! May he speedily open my mouth, to make known the mysteries of the Gospel, and in great mercy grant, that the Heathen may receive it in great mercy and live!"—pp. 227, 228.

In and about Dinapore, Mr. M. 'at his own expense solely,' established five schools. Before the end of February the translation of the book of Common Prayer into Hindoostanee, was completed, and on the 15th of March, 'he commenced the performance of divine worship in the vernacular language of India, concluding with an exhortation from Scripture in the same tongue.' In March a translation of the Parables, with a Commentary, was also finished.

Mr. Martyn's duties on the Sabbath had now increased,—consisting of one service at seven in the morning to the Europeans, another at two in the afternoon to the Hindoos, and an attendance at the hospital; after which, in the evening, he ministered privately at his own rooms, to those soldiers who were most seriously impressed with a sense of divine things. From the following statement we may see and appreciate his exertions.—"The English service, at seven in the morning. I preached on Luke xxii, 22. As is always the case when I preach about Christ, a spiritual influence was diffused over my soul.—The rest of the morning, till dinner time, I spent not unprofitably in reading Scripture, David Brainerd, and in prayer. That dear saint of God, David Brainerd, is truly a man after my own heart. Although I cannot go half way with him in spirituality and devotion, I cordially unite with him

in such of his holy breathings, as I have attained unto. How sweet and wise, like him, and the saints of old, to pass through this world as a serious and considerate stranger. I have had more of this temper to-day, than of late, and every duty has been in harmony with my spirit. The service in Hindostanee was at two o'clock. The number of women not above one hundred. I expounded chap. iii, of St. Matthew. Notwithstanding the general apathy with which they seemed to receive every thing, there were two or three, who I was sure, understood and felt something. But not a single creature beside them, European or native, was present. Yet true spirituality, with all its want of attractions for the carnal heart, did prevail over the splendid shows of Greece and Rome and shall again here.—A man at the hospital much refreshed me, by observing, that if I made an acquisition of but one convert in my whole life it would be a rich reward; and that I was taking the only possible way to this end. This man's remark was much more sensible than ***'s yesterday, who, it seems, had received full information of my schools, &c. and said I should make no proselyte. 'Thy judgments are far above out of their sight.' How positively they speak, as if there were no God who could influence the heart. At night B. and S. came, and we had the usual service."

With those soldiers who attended Mr. Martyn *always* on the evening of the Sabbath, and often on some other evenings of the week, he enjoyed true spiritual communion. Their number was very small at first, amounting at the most to five; sometimes, indeed, only one could attend, but with him he would gladly unite in prayer and praise, and reading the Scriptures, when the promise of the Redeemer's gracious presence was verified to their abundant consolation.

Over some few of the officers stationed at Dinapore, he now began to rejoice with that joy, which faithful ministers alone can estimate, who, after much preaching and admonition, and after many prayers and tears—at length perceive a fruitful result of their anxious endeavors to win souls and glorify their Lord. One of these, who from the first, to use Mr. Martyn's own words, had "treated him with the kindness of a father," at this time excited expectations which soon ripened into a delightful certainty, that he had turned with full purpose of heart to his Redeemer. But if his happiness was great at witnessing this effect of the divine blessing on his ministry—so also was his anxiety, lest this new convert should relapse, and walk again according to the course of this world, and he began, he said, in reference to him, for the first time, to enter into the spirit of the Apostle's words, "now we live if ye stand fast in the Lord."—pp. 242—245.

While at Dinapore, Mr. M. commenced and completed a translation of the New Testament, into Hindoostanee. He superintended the translation of it also into Persian. This translation was conducted by Sabat, whose conversion and apostasy are alike memorable. While residing at this station, he was afflicted by the intelligence of the death of one of his sisters, and soon after his removal to Cawnpore, he was called to mourn the loss of the sister who was peculiarly dear to him, as having been the means, under God, of his conversion.

At Cawnpore, the hand of friendship and hospitality was stretched out, to welcome Mr. Martyn, and to afford him those attentions, after a wearisome and perilous journey, which were not only most gratifying to his feelings, but almost indispensable to the preservation of his life. From the pen of the lady of that friend who then received him—a pen which has been often and happily employed in the sacred cause for which Mr. Martyn lived and labored—we have the following account of his arrival at the new station to which he was appointed. "The month of April, in the upper provinces of Hindoostan, is one of the most dreadful months for travelling throughout the year; indeed, no European, at that time, can remove from place to place, but at the hazard of his life. But Mr. Martyn had that anxiety to be at the work which his heavenly Father had given him to do, that, notwithstanding the violent heat, he travelled from Chunar to Cawnpore, the space of about four hundred miles. At that time, I well remember, the air was as hot and dry as that which I have sometimes felt near the mouth of a large oven—no friendly cloud or verdant carpet of grass, to relieve the eye from the strong glare of the rays of the sun, pouring on the sandy plains of the Ganges. Thus Mr. Martyn travelled, journeying night and day, and arrived at Cawnpore, in such a state, that he fainted away as soon as he entered the house. When we charged him with the rashness of hazarding in this manner his life, he always pleaded his anxiety to get to the great work. He remained with us ten days, suffering at times considerably from fever and pain in his chest."

Mr. Martyn's own account of this dreadful and most distressing journey, is thus briefly detail to Mr. Corrie.

"Cawnpore, May 1, 1809. The entrance to this place is through plains of unmeasurable extent, covered with burning sand. The place itself I have not yet been able to see, nor shall, I suppose, till the rains

at present it is involved in a thick cloud of dust. So much for exordium.—Let me take up my narrative from Mirzapore, where I wrote you a note. I reached Tarra about noon. Next day at noon, reached Allahabad, and was hospitably received by Mr. G.; at night dined with him at the Judge's and met twenty-six people. From Allahabad to Cawnpore how shall I describe what I suffered! Two days and two nights was I travelling without intermission. Expecting to arrive early on Saturday morning, I took no provision for that day. Thus I lay in my palanquin faint, with a head-ache, neither awake nor asleep, between dead and alive—the wind blowing flames. The bearers were so unable to bear up, that we were six hours coming the last six *kos* (twelve miles.) However, with all this frightful description, I was brought in mercy through. It was too late on Saturday to think of giving notice of my arrival, that we might have service; indeed I was myself too weak. Even now the motion of the palanquin is not out of my brain, nor the heat out of my blood.”—pp. 310—312.

At Cawnpore, Mr. Martyn's ministerial duties varied little from those which had occupied him at Dinapore. Prayers and a sermon with the regiment at the dawn of the morning; the same service at the house of the General of the station, at eleven o'clock; attendance at the hospital; and in the evening, that part of his work which was the most grateful and refreshing to his spirit, though performed under the pressure of much bodily fatigue—an exposition to the more devout part of his flock, with prayer and thanksgiving, made up the ordinary portion of his labors.—pp. —313, 314.

The close of the year 1809 was distinguished by the commencement of Mr. Martyn's first public ministration among the Heathen. A crowd of mendicants, whom, to prevent perpetual interruptions, he had appointed to meet on a stated day, for the distribution of alms, frequently assembled before his house in immense numbers, presenting an affecting spectacle of extreme wretchedness. To this congregation he determined to preach the word of the Saviour of all men, who is no respecter of persons. Of his first attempt at this new species of ministration, he thus speaks:—“I told them (after requesting their attention) that I gave with pleasure the alms I could afford, but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God's word; and then producing a Hindoostanee translation of Genesis, read the first verse, and explained it word by word. In the beginning, when there was nothing, no heaven, no earth, but only God, he created without

help, for his own pleasure.—But who is God? One so great, so good, so wise, so mighty, that none can know him as he ought to know: but yet we must know that he knows us. When we rise up, or sit down, or go out, he is always with us. He created heaven and earth; therefore every thing in heaven, sun, moon, and stars. Therefore how should the sun be God, or moon be God? Every thing on earth, therefore Ganges also—therefore how should Ganges be God? Neither are they like God.—If a shoemaker make a pair of shoes, are the shoes like him? If a man make an image, the image is not like man his maker. Infer secondly: if God made the heaven and earth for you, and made the meat also for you, will he not also feed you? Know also, that he that made heaven and earth, can destroy them—and will do it; therefore fear God who is so great, and love God who is so good.” Such was the substance of his first discourse, the whole of which was preached sentence by sentence, for at the end of each clause there were applauses and explanatory remarks from the wiser among them. “I bless my God,” said Mr. Martyn, “for helping me beyond my expectations. Yet still my corrupt heart looks forward to the next attempt with some dread.”—318, 319.

Objections having been made to the Persian version of the New Testament, on the ground that it too much abounded with Arabic idioms, it was at length determined that Mr. M. should visit Arabia and Persia, and consult learned natives of those countries, respecting it. A letter from Mr. Brown to Mr. Martyn, shows that a residence in *Asia* had not been without its effect upon the style of the former gentleman, which in this instance at least, is not deficient in imagery.

Mr. Brown's reply, on this purpose, being communicated to him, is too characteristic, both of himself and Mr. Martyn, to be omitted. “But can I then (said he) bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia, than in India. Where should the phoenix build her odoriferous nest, but in the land prophetically called ‘the blessed;’ and where shall we ever expect, but from that country, the true comforter to come to the nations of the East. I contemplate your New

Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold."

Towards the end of September, therefore, Mr. Martyn put himself in readiness to leave Cawnpore; and on his preaching, for the last time, to the natives, and giving them an account of the life, the miracles, the death, and the resurrection of Jesus, as well as a summary of his heavenly doctrine—exhorting them to believe in him, and taking them to record that he had declared to them the glad tidings of the Gospel—it was but too apparent that they would never again hear those sounds of wisdom and mercy from his lips. On the opening of the new church, also, where he preached to his own countrymen, amidst the happiness and thankfulness which abounded at seeing "a temple of God erected, and a door opened for the service of the Almighty, in a place where, from the foundation of the world, the tabernacle of the true God had never stood," a mournful foreboding could not be suppressed, that he, who had been the cause of its erection, and who now ministered in it for the first time, in the beauty of holiness, would minister there no more.—They beheld him standing on the verge of the eternal world, and ready to take a splendid flight. "My father, my father, the chariot of Israel and the horsemen thereof," were the sentiments with which many gazed on him. One of his auditors on this solemn occasion, describes, in the following words, the feelings of many others, in depicting her own:—"He began in a weak and faint voice, being at that time in a very bad state of health: but gathering strength as he proceeded, he seemed as one inspired from on high.—Never was an audience more affected. The next day, this holy and heavenly man left Cawnpore, and the society of many who sincerely loved and admired him.—He left us with little hope of seeing him again, until, by the mercy of our Saviour, we meet with him in our Father's house."—pp. 327—329.

On the 7th of January, 1811, Mr. M. sailed from Calcutta, and after visiting Ceylon, Goa, Bombay, and the Elephanta Island, he landed at Bushire on the 22nd of May; on the 30th his Persian dress was ready, and he started for Shiraz. Our limits prevent us from giving the very interesting account of this journey.

Arrived at the celebrated seat of Persian literature, Mr. Martyn, having ascertained the general correctness of the opinion delivered at Calcutta, respecting the trans-

lation of the New Testament, by Sabat, commenced immediately another version in the Persian language. An able and willing assistant, in this arduous and important work, presented himself in the person of Mirza Seid Ali Khan, the brother-in-law of his host, Jaffier Ali Khan. His coadjutor, he soon discovered, was one of a numerous and increasing religious community, whose tenets, (if that term be not inapplicable to any thing of so fluctuating and indefinite a nature as their sentiments,) appear to consist of refined mysticism of the most *Latitudinarian complexion*; a quality, be it remembered, entirely opposite to the exclusive character and inflexible spirit of Christianity, and which pervading, as it does so completely, the system of Soofeism, sufficiently accounts for its toleration under a Mahometan despotism, of a purer and more absolute kind than exists even in the Turkish dominions.

In Jaffier Ali Khan, a Mahometan of rank and consequence, to whom Mr. Martyn had letters of recommendation, he found a singular urbanity of manners, united to a temper of a more solid and substantial excellence—a kindness of disposition, ever fertile in expedients conducive to the comfort and convenience of his guest. There was in him also, as well as in his brother-in-law, what was still more gratifying, an entire absence of bigotry and prejudice; and on all occasions he was ready to invite, rather than decline, the freest interchange of opinion on religious topics.

The work, for which Mr. Martyn had come to Shiraz, was commenced on the 17th of June, little more than a week after his reaching that city. It was preceded by a very pleasing interview with two priests of the Mahometan faith, of which we have this account.—"In the evening, Seid Ali came, with two Moolahs, disciples of his uncle Mirza Ibraheem, and with them I had a very long and temperate discussion. One of them read the beginning of St. John, in the Arabic, and inquired very particularly into our opinions respecting the person of Christ; and when he was informed that he did not consider his human nature eternal, nor his mother divine, seemed quite satisfied, and remarked to the others, 'how much misapprehension is removed when people come to an explanation.'

As Mr. Martyn was himself an object of attention and curiosity in Shiraz, and the Testament was wholly new to his coadjutor, he was not suffered to proceed in his work without many interruptions.

"Seid Ali," he writes, June 17, "began translating the Gospel of John with me. We were interrupted by the entrance of two very majestic personages, one of whom was the great-grandson of Nadir Shah. The Uncle of the present King used to wait behind his father's table. He

is now a prisoner here, subsisting on a pension.

"18.—At the request of our host, who is always planning something for our amusement, we passed the day at a house built half way up one of the hills that surround the town. A little rivulet, issuing from the rock, fertilizes a few yards of ground, which bear, in consequence, a cypress or two, sweet briar, jessamine, and pinks. Here, instead of a quiet retreat, we found a number of noisy, idle fellows, who were gambling all day, and as loquacious as the men who occupy an alehouse bench. The Persians have certainly a most passionate regard for water: I suppose because they have so little of it. There was nothing at all in this place worth climbing so high for, but the little rivulet.—pp. 157, 158.

"So universal a spirit of enquiry had been excited in the city of Shiraz, by Mr. Martyn's frequent disputations, as well as by the notoriety of his being engaged in a translation of the New-Testament into Persian, that the *Preceptor of all the Moollahs* began greatly to "fear whereunto this would grow." On the 26th of July, therefore, an Arabic defence of Mahometanism made its appearance from his pen. A considerable time had been spent in its preparation, and on its seeing the light, it obtained the credit of surpassing all former treatises upon Islam.

This work, as far as a judgment of it can be formed from a translation, discovered amongst Mr. Martyn's papers, is written with much temper and moderation, and with as much candor as is consistent with that degree of subtilty, which is indispensable in an apology for so glaring an imposture as Mahometanism.

The Chief Moollah begins by declaring his desire to avoid all altercation and wrangling, and expresses his hopes that God would guide into the right way those whom he chose. He then endeavours, in the body of the work, to shew the superiority of the single perpetual miracle of the Koran, addressed to the understanding, above the variety of miracles wrought by Moses and by Christ, which were originally addressed only to the senses, and that these, from lapse of time, become every day less and less powerful in their influence. And he concludes with the following address to Mr. Martyn:—

"Thus behold, then, O thou that art wise, and consider with the eye of justice, since thou hast no excuse to offer to God. Thou hast wished to see the truth of miracles. We desire you to look at the great Koran: that is an everlasting miracle."

"This was finished by Ibraheem ben al Hosyn, after the evening of the second day of the week; the 23d of the month Iemadi, the second in the year 1223 of the Hegira of the Prophet. On him who fled be a thousand salutations!"

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This work Mr. Martyn immediately set himself to refute, in dependence on his Saviour to "give him wisdom which his adversaries should not be able to gainsay." His answer was divided into two parts: the first was devoted *principally* to an attack upon Mahometanism: the second was intended to display the evidences and establish the authority of the Christian faith. It was written in Persian, and from a translation of the first part, which has been found, we perceive that Mr. Martyn, "having such hopes, used great plainness of speech," whilst, at the same time he treated his opponent with meekness and courtesy.

After replying to the various arguments of Mirza Ibraheem, Mr. Martyn shews why men are bound to reject Mahometanism—that Mahomet was foretold by no Prophet—that he worked no miracle—that he spread his religion by means merely human, and framed his precepts and promises to gratify men's sensuality, both here and hereafter—that he was most ambitious both for himself and his family—that his Koran is full of gross absurdities and palpable contradictions—that it contains a method of salvation wholly inefficacious, which Mr. Martyn contrasted with the glorious and efficacious way of salvation held out in the Gospel, through the divine atonement of Jesus Christ. He concludes by addressing Mirza Ibraheem in these words:

"I beg you to view these things with the eye of impartiality. If the evidence be indeed convincing, mind not the contempt of the ignorant, nor even death itself—for the vain world is passing away, like the wind of the desert.

"If you do not see the evidence to be sufficient, my prayer is, that God may guide you; so that you, who have been a guide to men in the way you thought right, may now both see the truth, and call men to God, through Jesus Christ, 'who hath loved us, and washed us from our sins in his blood.' His Glory and Dominion be everlasting."—pp. 176—179.

On the 24th of Feb. 1812, Mr. M. completed his translation of the New-Testament into Persian, and by the middle of March a version of the Psalms in the same language, was also finished. His conversation with the followers of Mohammed, were frequent, and interesting; and, in some instances, were not without a good effect.

"May 1—10. Passed some days at Jaffier Ali Khan's garden, with Mirza Seid Ali, Aga Baba, Shekh Abulhasan, reading at their request the Old Testament histories. Their attention to the word, and their love

and respect to me, seemed to increase as the time of my departure approached.

"Aga Baba, who had been reading St. Matthew, related, very circumstantially, to the company, the particulars of the death of Christ. The bed of roses, on which we sat, and the notes of the nightingales warbling around us, were not so sweet to me as this discourse from the Persian.

"One day telling Mirza Seid Ali, that I wished to return to the city in the evening, to be alone, and at leisure for prayer, he said with impression, 'though a man had no other religious society, with the aid of the Bible he may, I suppose, live alone with God?' It will be his own state soon—may he find it the medium of God's gracious communication to his soul! He asked in what way God ought to be addressed, I told him as a father, with respectful love, and added some other exhortations on the subject of prayer.

"11.—Aga Baba came to bid me farewell, and he did it in the best and most solemn way, by asking, as a final question, 'whether, independantly of external evidences, I had any internal proofs of the doctrine of Christ?'—I answered, 'yes, undoubtedly: the change from what I once was, is a sufficient evidence to me.' At last he took his leave in great sorrow, and what is better, apparently in great solicitude about his soul.

"The rest, of the day I continued with Mirza Seid Ali, giving him in charge what to do with the New Testament, in case of my decease, and exhorting him, as far as his confessions allowed me, to stand fast. He has made many a good resolution respecting his besetting sins. I hope, as well as pray, that some lasting effects will be seen at Shiraz, from the word of God left among them."

On the evening of the 24th of May, one year after entering Persia, Mr. Martyn left Shiraz, in company with an English clergyman, having it in intention to lay before the King his translation of the New Testament; but finding, that without a letter of introduction from the British Ambassador, he could not, consistently with established usage, be admitted into the Royal presence, he determined to proceed to Tebriz, where, at that time, Sir Gore Ouseley, his Britannic Majesty's Minister resided.—pp. 423—425.

Mr. M. arrived at the King's camp where he was treated with much rudeness, and finding that without a letter from the Ambassador he could not see the King, he continued on his route to Tebriz, though his health was so much impaired that he did not reach the place until the 5th of July. Here he was confined by a fever, of

two months continuance, so that he was obliged to relinquish his intention of presenting his translation of the New Testament to the King of Persia.

His disappointment, however, on this occasion, was greatly diminished by the kindness of Sir Gore Ouseley, who together with his lady, was tenderly and assiduously attentive to Mr. Martyn, throughout the whole of his illness, and who, in order that nothing might be wanting conducive to the favorable acceptance of the New-Testament with the King, promised himself to present it at Court.*—pp. 447, 448.

It was thought advisable for Mr. Martyn to make a visit to England, and he accordingly left Tebriz for Constantinople, on the 2nd of September. His health which was feeble, soon grew worse, and he expired at Tocat on the 16th of October 1812. The following are the last sentences of his Journal. They were written ten days before his decease.

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude—my company, my friend and comforter. O! when shall time give place to Eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth, none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."—pp. 478, 479.

The Biographer of Mr. Martyn, remarks:

The peculiar circumstances, as well as the particular period, of his death, could not fail of greatly aggravating the affliction of those friends who, amidst anxious hopes and fears, were expecting his arrival, either in India or England. He had not completed the thirty second year of a life of eminent activity and usefulness, and he died whilst hastening towards his native country, that having there repaired his shattered health, he might again devote it to the glory of Christ, amongst the nations of the East. There was something, also, deeply affecting in the consid-

* Sir Gore Ouseley, according to his promise, laid the New-Testament before the King, who publicly expressed his approbation of the work. He also carried the MS. to St. Petersburg, where, under his superintendence, it was printed and put into circulation.

eration, that where he sunk into his grave, men were strangers to him and to his God. No friendly hand was stretched out—no sympathising voice heard at that time, when the tender offices of *Christian affection* are so soothing and so delightful—no human bosom was there, on which Mr. Martyn could recline his head in the hour of languishing. *Paucioribus lacrymis compositus es**—was a sentiment to which the feelings of nature and friendship responded; yet the painful reflection could not be admitted—*In novissima luce desiderare aliquid oculi tui.*† The Saviour, doubtless, was with his servant in his last conflict, and he with him the instant it terminated.—pp. 479, 480.

God has not left Mr. Martyn without witness of those who heard him in Europe and in Asia. Above forty adults and twenty children, from the Hindoos, have received Christian Baptism, all of whom, with the exception of a single individual, were converted by the instrumentality of one man, himself the fruit of Mr. Martyn's ministry at Cawnpore. At Shiraz, a sensation has been excited, which it is trusted, will not readily subside; and some Mahometans of consequence there, have declared their conviction of the truth of Christianity—a conviction which Mr. Martyn was the means of imparting to their minds. But when it is considered, that the Persian and Hindoostanee Scriptures are in wide and extensive circulation, who can ascertain the consequences which may have already followed, or foresee what may hereafter accrue, from their dispersion? In this respect it is not perhaps too much to apply to Mr. Martyn those words, which once had an impious application:—

"Ex quo nunc etiam per magnos didita gentes,
Dulcia permulcent animos solatia vitæ."‡
Lucret.

Nor is the pattern which he has left behind him, to be laid out of our account, in estimating the effects of his holy and devoted life. He doubtless forsook all for Christ; he loved not his life unto the death. He followed the steps of Zeigenbalg in the old world, and of Brainerd in the new; and whilst he walks with them in white, for he is worthy, he speaks by his example, to us who are still on our warfare and pilgrimage upon earth. For surely as long as England shall be celebrated for that pure and apostolical Church, of which he was

* *Thou art composed to rest with few tears: i. e. a very few chosen friends afford the expressions of their sympathy in the agonies of dissolution.*

† *In the hour of death, thine eyes longed for some object on which they might rest.*

‡ Even now, the sweet consolations of life, by him published through great nations, soothe the passions of men.

so great an ornament; as long as India shall prize that which is more precious to her than all her gems and gold; the name of the subject of this memoir, as a Translator of the Scriptures and of the Liturgy, will not wholly be forgotten: and whilst some shall delight to gaze upon the splendid sepulchre of Xavier, and others choose rather to ponder over the granite stone which covers all that is mortal of Swartz; there will not be wanting those who will think of the humble and unfrequented grave of HENRY MARTYN, and be led to imitate those works of mercy, which have followed him into the world of light and love.—pp. 488—490.

We have thus presented our readers with a brief outline of the life of this eminent servant of Christ. We regret that our limits prevent us from giving larger extracts. In repeated perusals of the work, we had marked numerous passages for insertion, and have found it difficult to select amidst so much that is good.

The book to which we have called the attention of our readers, naturally induces us to disregard in a good degree those minor differences of christian communities, which, as it respects their immediate consequences, are so much to be lamented. We have not while reading the memoir thought of the subject of it, except as a *christian* missionary, and when occasionally reminded that he was of the communion of the church of England, we have rejoiced that she has numbered so good a man among her sons. The subjects brought under our consideration, have enabled us to extend our views beyond the interests of a section of the church. The conversion of the heathen is a subject dear to the Church Universal, and a contemplation of it must produce and cherish an extended charity. If such will be the effect of a partial attention on the mind of one who lives in christendom, how powerfully will that man feel it who views the abominations of a pagan population? Mr. M. wrote in his journal; "how senseless the zeal of Churchmen against Dissenters, and of Dissenters against the Church! The Kingdom of God is neither meat, nor drink, nor any thing perishable; but righteousness, and peace, and joy in the Holy Ghost." There is no

doubt that all christian doctrine affects in some degree the conduct; and truth must therefore be important. It is also in itself lovely and desirable, and we can easily believe that those who are striving with ardour for minor points, may be good men, and that even this very conduct is prompted by a desire of glorifying God. But is there not something wrong in this? Cannot all this exertion be turned to a better account? While so large a portion of our race are the victims of a deadly superstition, without hope and without God, does not charity require us to be up and doing for their conversion? and are not the souls of men the price of *sectarian* exertion? Indifference to truth is not what we plead for. We only desire that the salvation of the soul may be the governing motive; and would not this motive, felt in all its power, turn the exertions referred to, into a different channel? The subject of this memoir was anxious for the truth, he was resolute in the declaration of those doctrines in which the safety of men is more immediately concerned: and he had lost none of this when he made the remarks which we have recited; still, he saw and regretted that time was spent by good men in altercation, and in endeavouring to make inroads upon each other's flocks, which should have been given for the benefit of those who were perishing for lack of vision. We repeat it, that the catholicism of Martyn was not indiscriminate. His was not that sickly charity, which when surveying a crowd of mingled character, a collection of good and of bad men, could extend its arms and say, "I love you all, and love you all alike." All in a certain sense, he did love, and a desire for the welfare of unconverted men, warmed his breast, and excited him to action. Still he knew that there was a broad distinction between the members of the human family, of which the extract we published on the 91st page furnishes a singular instance. The divisions of the christian church are extremely

numerous. We shall in vain scrutinize the creeds, and the practices of the churches, and in vain shall we search the word of God for proof that *one* branch of this church has the exclusive favour of God, and is consequently entitled to all our affection. The dividing line of different sects is sometimes scarcely discernible, and can be traced but with difficulty. At others, indeed, it forms a Chinese wall, which divides, and forever should divide those who encamp on each side of it. The sum of Martyn's catholicism may probably be expressed in the words of the Apostle. 'Grace be with all them that love our Lord Jesus Christ in sincerity.' To those who trusted in the merits, were sanctified by the Spirit, and obeyed the precepts, external and spiritual, of this King in Zion, Martyn extended the hand of fellowship, and did not appear to be much solicitous whether they were of Paul, of Apollos or of Cephas, provided they were of Christ.

In imitation of his example, might not christians, (not those who bear the name merely, but those who possess the character described,) direct a portion of that attention and labour which are now employed in defending and propagating their *peculiar* tenets, to the conversion of the heathen world? The advantages of such conduct would be seen in the increased exertion for the benefit of the Gentile world; they would be seen in its effect upon the heathen, and the miserable spectacle of a divided household would not be presented them; they would be manifested also in christian lands, contention would be succeeded by concord, attempts at mutual injury by offices of kindness, and the good men who should thus exert themselves for the benefit of all and for the injury of none, would find an abundant recompense returned into their own bosoms. Upon the fields of christian exertion the influences of Heaven would descend, as the dew of Hermon, and as the dew which descended upon the mountains of Lebanon. Christian liberty would

not by the conduct here recommended be done away. Every man might, if he chose, remain under his own vine and his own fig-tree, and invite to the enjoyment of its shade and its fruits, those who need refreshment and repose.

Every exertion should certainly be made to bring about a state of things so desirable. God may bless exertions for this end in a manner that we think not of, and we may go to the book before us for proof that we cannot calculate the consequences of actions.

When President Edwards was writing the concluding paragraph of the life of Brainerd, his thoughts were directed to the effect which his work was calculated to produce, and he closed the volume by saying 'The Lord grant, that the foregoing account of Mr. Brainerd's life and death, may be for the great spiritual benefit of all who shall read it, and prove the means of promoting the revival of true religion in these parts of the world.' *In these parts of the world* the Life of David Brainerd has indeed had a happy influence, but the good of which it has been the means, has not been confined to America; and among the benefits which, in foreign lands, have resulted from it, we must reckon its influence upon the mind of Martyn. It was among the moving causes of his determination to become a Missionary, and in all his wanderings and trials, he went to the life of Brainerd, and derived abundant profit from its frequent perusal. The influence of this publication of Edwards (and the subject of this memoir, highly valued all the writings of that excellent man,) was felt in the example of Martyn at a seat of learning, where the example of a man of his talents, was of great value. It was felt in his religious labours in cities and in villages;—on the land and on the sea. It was felt in Hindostan and in Persia; and in the ages to come, as well as in the pres-

ent, the poor Hindoo and the converted Mussulman, will rise up and call him blessed. 'Whether there be tongues they shall cease, whether there be knowledge, it shall vanish away,' 'Charity never faileth.'

Elements of Geography, Ancient and Modern, with an Atlas: by J. E. Worcester.—Boston: Timothy Swan, 12mo. pp. 324.

An Epitome of Modern Geography, with Maps; for the use of common Schools: by J. E. Worcester.—Boston: Cummings & Hilliard, 12mo. pp. 156.

We consider it as a happy circumstance, that a gentleman so well qualified to favour the public with valuable information, as Mr. Worcester has shown himself to be, in his *Universal Gazetteer*, as well as in that of the United States, should have directed his attention to the preparation of works of elementary instruction.—The larger volume, whose title is given above, is well adapted to the use of academies and higher schools.—The statistical information which it contains, is particularly valuable; and we have read the work with pleasure and profit. We learn that this Geography is used in the examination of candidates for admission into the University of Cambridge. The *Epitome of Modern Geography* is, for substance, an abridgement of the work just noticed, and must be extremely useful in those common schools, whose instructors think proper to adopt it.

We also think it our duty to speak with commendation of the Atlas which accompanies the '*Elements of Geography*.' The Modern Atlas contains eight Maps; the Ancient Atlas, five. The engraving is neat, and remarkably distinct. No objection can be made to the prices at which these excellent works are sold.

Literary and Philosophical Intelligence.

Proposals are issued for publishing by subscription, a work entitled **ISRAEL'S GOD** shown to be **ONE LORD**, the Father, the Son and the Holy Ghost; being a Vindication of the Christian's Faith in the Doctrines of the Trinity, and the Divinity of Jesus Christ. By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York.

Proposals are issued for the publication of the **Travels** of the late President Dwight, which will be put to press during the present season, and be accompanied by suitable maps. This work will embrace notices of almost the whole of New-England, (exclusive of the unsettled parts of Maine) and the Eastern, Southern and Western Sections of New-York. "The Travels are not a Statistical or Geographical work; they present not the too often dry details of the one, or the general and indefinite views of the other; but they exhibit a comprehensive and perspicuous account of the great natural and artificial features of the regions which were visited by the Author; of their Mountains, Rivers and Lakes; their Topography and Natural History; their peculiarities of Climate and Soil; the general situation and character of their inhabitants; their Civil, Political, Literary, and Religious Institutions; their original settlement; Remarkable and Interesting Events, which have occurred within their limits; the Lives and Characters of many distinguished Individuals; the Origin, Character, and manners of the Indian Tribes; together with remarkable Facts relative to their History, &c."

The History of New-England, which was noticed in the List of New Publications, in our number for October, has been devoted by the Senior Author, who has become its sole Proprietor, to the important object of aiding indigent young men of piety and talents, for the Gospel Ministry.

The net amount of sales in Massachusetts, to be paid into the Treasury of Amherst Academy. Depositories—Noah Webster, Esq. and Rev. Mr. Porter of Belchertown, Messrs. Clark & Brown, Booksellers, Boston, No. 17, Cornhill.

The net amount of sales in Maine to be paid into the Treasury of Hampden Theological Academy. Depositories—Rev. Edward Payson, Rev. Mr. Loomis and Elishib Adams, Esq. of Bangor.

The net amount of sales in New-Hampshire and Vermont, to be divided, as the Depositories after named shall adjudge, between Dartmouth College, Union Academy, and Middlebury College. Depositories, Rev. President Dana, Rev. Mr. Church, Rev. Dr. Burton, Rev. President Bates, and Professor Hall, of Middlebury College.

The net amount of sales in Connecticut to be paid into the Charity fund, for aiding indigent students in Yale College. Depositories—Messrs. Howe & Spalding, Booksellers, New-Haven, and Messrs. George Goodwin & Sons, Booksellers, Hartford.

The net amount of sales in the State of New-York, east of Utica, to be paid into the Treasury of the N. Y. Northern Missionary Society. Depositories Rev. Dr. Proudfit, Salem, Rev. John Chester Albany, and Mr. John Sayre, Bookseller, in the City of New-York. The net amount of sales in the State of New-York in Utica, and west of it, to be paid into the Treasury of Hamilton College, and the Theological Seminary at Auburn, in such proportions as the following Depositories shall adjudge. Depositories—Rev. President Davis, Rev. Mr. Axtelle, of Geneva, Rev. Mr. Lansing, of Auburn, and Rev. Dr. Fitch, of Bloomfield.

The net amount of sales in the State of N. Jersey, to be paid into the Treasuries of the College and Theological Seminary, at Princeton, as shall be adjudged by the Depositories. Depositories—Rev. Drs. Green, Alexander, and Miller, of Princeton, N. J. and Rev. Dr. Richards, Newark, or such persons as they shall appoint.

The work is well calculated to be useful; and would be particularly so in Academies and Schools, and the general use of it would materially aid the funds of Education Societies.

A Society has been formed in the city of New-York, which is entitled 'The American Academy of Language and Belles Lettres.' The objects of the

Society are to collect, interchange, and diffuse literary intelligence; to promote the purity and uniformity of the English language, to invite a correspondence with distinguished scholars in other countries speaking the English language: to cultivate throughout our country a friendly intercourse among those who feel an interest in the progress of American Literature, and, as far as practicable, to aid the general cause of learning in the U. States.

President, His Ex. John Quincy Adams, Secretary of State, Washington.

Vice President, Hon. Brockholst Livingston, Judge Supreme Court U. S. N. York.

Hon. Joseph Story, Mass.; Hon. William Lowndes, member of Congress, South Carolina.

Corresponding Secretary, William S. Cardell, Esq. New-York.

Recording Secretary, Rev. Alexander McLeod, D. D. New-York.

Treasurer, John Stearns, M. D. President N. York State Medical Society.

A Society, entitled the 'Royal Society of Literature,' has been established in England, whose object is the 'Encouragement of Indigent Merit, and the Promotion of General Literature.' This Society is to consist of honorary members, subscribing members, and associates. The honorary members will be some of the most distinguished literary men and women in

the three kingdoms. Persons who subscribe two guineas become subscribing members, and an annual subscriber of ten guineas, who has paid the subscription for five years, or a subscriber of 100 guineas may nominate under the Society's patronage.

The class of associates is to consist of twenty men of distinguished learning, authors of some creditable work of literature, and men of good moral character; ten under the patronage of the King, and ten under the patronage of the Society.

His Majesty has been pleased to express his approbation of the Society, and has assigned an annual sum of one hundred guineas each to ten of the associates, and also an annual premium of one hundred guineas for the best dissertation, on a subject to be chosen by a council of the Society. These are some of the regulations of the Society. A weekly meeting is held from February to July, and a monthly meeting during the other months.

It is stated that during three months 136 persons committed suicide, and 63 attempted it, in the city of Paris, and its environs; 137 were men, and 62 women: of whom 102 were married persons. The motives of 28 of them were lottery and gaming; of 6, fear of reproach; of 65, domestic chagrins, maladies, disgust of living; of 17, disappointments in affections; of poverty, 47; of 36, motives unknown.

List of New Publications.

THEOLOGY.

The Presbyterian Magazine, A Monthly Publication conducted by the Rev. J. J. Janeway, D. D. Rev. J. P. Wilson, D. D. Rev. G. C. Potts, Rev. J. Banks, D. D. Rev. J. Broadhead, D. D. Rev. S. B. Wiley, D. D. Rev. W. Neill, D. D. Rev. E. S. Ely, D. D. Rev. T. H. Skinner, Rev. R. M'Cartee, Rev. B. Hoff, Rev. W. M. Engles. Nos. 1 and 2, Philadelphia.

Review of a Sermon, styled Baptism not Regeneration, by the Rev. Bethel Judd, of New-London, Connecticut; in a Letter to the Rev. Author, By Cyprian. Printed for the Author.

A Sermon preached at the Dedic-

tion of the First Congregational Church in New-York, Jan. 20, 1821: By Edward Everett—New-York.

MISCELLANEOUS.

Exempla Minora: or the New English Examples to be rendered into Latin; adapted to the rules of Adams' Latin Grammar, for the use of the Junior Classes, in Grammar Schools in the United States; a new edition, revised: First American, altered from the last Eton Edition; to which is added a Set of Exercises, to be rendered into Latin Verse, &c.: New-Haven. [This book is published by A. H. Maltby & Co. of this city, and it is a sufficient recommendation of it to say that

the English edition was prepared for one of the most celebrated schools in that country. In the use of this work the pupil increases his knowledge of *words*, while he at the same time necessarily becomes familiar with the rules of the Grammar.]

A Journal of Voyages and Travels

in the Interior of North America, between the 47th and 58th degrees of north latitude, extending from Montreal, nearly to the Pacific Ocean, including the principal occurrences during a residence of nineteen years in different parts of the country. By Daniel W. Harman.

Religious Intelligence.

SANDWICH ISLAND MISSION.*

Intelligence respecting this mission has been at length received. It is stated that the *Thaddeus* had a fine passage round Cape Horn, and a very rapid progress thence to the Equator, passing over 50 degrees of latitude, and 30 of longitude in 23 days. The missionaries reached Owhyhee on the 30th of March but did not land until the 4th of April. By the kindness of the Rev. Mr. Gillet of Branford, we are enabled to present our readers the following extracts from a letter addressed to him by Mr. Whitney, a Teacher.

'On board the Ship *Levant*, on the passage from Woahoo, to Atooi, July 24th, 1820.'

Rev. and Dear Sir:

The multiplicity of cares and labours which have occupied my time since our arrival, has necessarily prevented me from devoting that time I could have wished in communicating to you what God is doing for us, and this nation. But gratitude forbids that I should be silent. I know that even a hasty line, written with confused thought, will be read with interest.

The first intelligence we received from these long-lost isles, was, 'Owhyhee's Idols are burned, and the priesthood is abolished.' Imagination only can paint the joy which sparkled in every eye, and thrilled in every bosom. 'God has gotten himself the victory, and praised be his name,' responded from all our hearts. We anchored at Owhyhee, April 4th, were kindly received by the natives and treated with attention. Six of our number, viz.

* See Vol. I. of the *Christian Spectator*, page 547, for an account of the members of the mission family; and page 629 of the same volume, for a description of the Islands.

brothers Thurston and Holman, with their wives; also, Thomas Hopoo and William Tennooe remained. The rest of us proceeded to Woahoo, with the intention of making it our future residence. Brother Ruggles and myself were appointed to accompany George Tamoree, to his father, King of Atooi; to inquire into the prospects of a future missionary establishment, and return by the first opportunity. We arrived at Atooi on the 4th of May, and our most sanguine hopes were more than realized. The present prospect of usefulness appears much greater than at the other Islands. There is more native simplicity, and less prejudice from the whites. The King and principal men were eager to be taught, and their call for missionaries was loud. The King and Queen received their son, with every mark of parental affection; and were very anxious that we should come and live with them, saying, 'you shall be our children and shall never want.'—After a visit of seven weeks, we returned to the friends in Woahoo. They were all of opinion, that an attempt must be made to erect the standard of the cross at Atooi: but in order to consult the brethren at Owhyhee, it was necessary that some one should go there, and lay the subject before them. I left Woahoo for that purpose on the 2nd of July, and arrived at Kinooah (the residence of the King) five days after. Though there was a call for more instructors at Owhyhee, the brethren there were unwilling that so important a place as Atooi, should be left unoccupied.—Brother R. and myself, were designated as the persons to be stationed at that place. I have ever felt willing to engage in this holy work of Evangelizing the Heathen, and with all my heart to promote the kingdom of Christ. But

in view of the responsibility which rests on a missionary station, a want of resources in my own mind to act with promptness and decision, without the counsel or advice of the more experienced. I had almost shrunk from the important duty. But the promise, "my grace is sufficient for thee," cheers my timid spirits, and gives me fresh courage to proceed. The path of duty now appears quite plain, and I cannot but hope for the blessing of God to accompany my humble efforts, to spread his Gospel among this benighted people. I suppose that by this time, you would wish to know what I think of the missionary life. Though before I left my native land I knew but little about the heathen, I have no cause to regret that I came here. I believe it the place for which I was born, and where the Almighty intends to make me an instrument of good. Never till I came to this Heathen land, did I know and feel the importance of christian action. Alas, my dear sir, thousands of these poor deluded pagans are groping their way to perdition, and none to direct their wandering steps to the Saviour of sinners. As yet, we cannot converse in their language, so as to get access to their hearts. This is one of my greatest trials; but the Lord will accomplish it in his own time. Often do I think of the privileges of christian lands, and look forward with anxious hopes of soon enjoying some of them here.—None but those who know the blessings of the sanctuary, of praying and social circles, and have been deprived of them, can tell what it is to set down in a heathen land, far from the loved dwellings of Zion, and with christian fidelity take up the Gospel weapons, and fight the battles of the Lord. I am often led to inquire how it is with you, and the dear people committed to your charge? are there no revivals? no new converts? no movings of the Holy Spirit? shall not the propitious gales of Heaven soon bring me the joyful intelligence, that some of the companions of my youth have joined themselves to the Lord? Can they resist the noon-day blaze of the Gospel, and force their way to the dark regions of despair? Tell them, my dear sir, from one who loves and often thinks of them, not to neglect their salvation. Ah tell them in the heart-rending language of the Gospel, that except they

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repent, it will be more tolerable in the day of judgment for Sodom and Gomorrah than for them. But I am drawing into a subject and shall not know where to stop. I can only say now, I love them and hope to meet them in Heaven. I trust you will write by every opportunity; I have much need of your advice and prayers; do write me long letters, this is my request to all my friends. Mrs. W. will write Mrs. G. the next opportunity. We have both been remarkably well, and scarcely felt the need of a physician since we left America. I must close by uniting her salutations with my own.

Yours in the Lord.

P. S.—July 25. We have now arrived at Atooi and are welcomed with much kindness. We are well provided for. Every thing we need for our comfort and which can be procured on the Island is brought. Presents of fruit, such as oranges, cocoanuts, pine-apples, bananas, water-mellons, &c. were brought till we were obliged to request them to stop, for want of room.

MISSIONARY SOCIETY OF CONNECTICUT.

[Our limits prevent us from publishing the remaining part of the interesting Report of this Society. We give the following extracts.]

Every revolving year has elucidated with brighter evidence, the utility of missionary efforts; and added new trophies of divine grace, to the rising kingdom of the Redeemer. In the good work of spreading the gospel among the destitute, of establishing churches, and of comforting the people of God, throughout the widely extended frontiers of the United States, the Trustees believe the labours of the Missionaries, whom they have been enabled to send into the field, have held a prominent place, and been crowned with signal blessings.

During the past year about 40 missionaries have been employed more or less in the service of the society. From the letters and journals received from the Missionaries, part of which respect labours performed in the preceding year, and not embraced in the last annual statement, the following Narrative is compiled.

The amount of labour, which has been performed can scarcely be estimated. Were it expedient to specify the distance which has been travelled by the missionaries, in the discharge of their duties; the number of sermons they have preached; the meetings for prayer and religious conference they have attended; the schools and families they have visited; the number of believers they have received into the family of Christ; the churches they have organized; the multiplied instances in which the sacraments of the gospel have been administered; the divisions in churches they have healed; the sick and afflicted they have consoling; the dying they have commended to divine mercy; the multitude of saints they have comforted; the number of sinners they have instructed and guided to the Saviour; the moral influence they have spread around them in every direction, increasing the peace, harmony, and temporal prosperity of an extended community; such a catalogue would swell the amount of missionary labour, beyond all ordinary conception. The good which may result from such labours is, literally immeasurable.

In view therefore of the service which has been performed, the year past, for the Missionary Society of Connecticut, the Trustees would congratulate the friends of Zion, and unite with them, to ascribe all the glory "to Him who walketh in the midst of the seven golden candlesticks, and who holdeth the seven stars in his right hand."

But the work which has been accomplished, great as it unquestionably is, is small compared with what yet remains to be done. The light which has been poured upon the frontier settlements of the nation, among its other good effects, has served to make the existing moral darkness still more visible. Who, that has a heart susceptible of benevolence, can look upon this desolation, without feeling a desire to repeat and increase his efforts to remove it?

The operations of the Trustees are necessarily limited by the means which are placed at their disposal. Their yearly expenditures have, for several years, equalled their annual income; the past year they exceeded it upwards of \$1400.

The Trustees would not disparage

the efforts of any similar institutions; they wish not to subtract from the means by which their efforts are to be made. On the contrary, they would devoutly rejoice in all the operations of christian benevolence, and especially in those whose object is to spread the gospel of salvation through the earth. It is a pleasing reflection that all such operations are directed to the same important objects—the amelioration of the condition, and the salvation of the souls, of the whole human family.

But they desire to ask the christian public in this State—the friends of Christ and of souls.—Cannot the operations of the Missionary Society of Connecticut be increased? Its system of measures is well digested, and has been tested by the experience of more than twenty years; and its results, from year to year, have been faithfully detailed. Cannot the treasury of the Society be more abundantly replenished? Cannot its disposable funds be greatly enlarged? Cannot the Society be furnished with more ample means to aid, far beyond what it has yet done, in the great work of converting the wilderness into a fruitful field, and causing the desert to become as the garden of God?

The Trustees presume not to give an answer to these questions; but they cheerfully submit them to the serious consideration of the pious and benevolent, who do not forget, that "it is more blessed to give than to receive;" and who remember "that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."

MISSION IN CEYLON.

Extract from a letter of the Missionaries to the Corresponding Secretary.

Strengthened in number and in health, encouraged by the counsels of the Board, and animated by the dealings of Providence, we have felt bound to extend ourselves at least so far, as to occupy to the best advantage, those parishes, in which we had already established schools, and which, for some time, have been under our immediate care. To accomplish this object, the brethren Winslow and Spaulding removed in June to their station, at Oodooville, where they are advantageously situated, and where they find

much to encourage them, both from the attention given by the people to preaching and from the flattering prospects of the schools.

But one additional station was not thought sufficient. That our intercourse with the heathen may be more direct and extensive, and our schools more efficiently superintended, we think that the labours of two missionaries at one station, who have acquired the language, with the assistance of natives, which may now be obtained, will turn to much less account, than they would by each occupying a station, with similar establishments. The native assistance, which we now have, is very considerable, and is fast increasing. We have four natives, who interpret readily whatever we wish to communicate to the people. All these are members of our church. We have five others, some of whom are hopefully pious, who act as interpreters on common occasions, and who assist in the acquisition of the language. Besides these, we have many interesting boys, who now speak English, and who render us much assistance in the work of the mission. With such assistance, one missionary can manage the concerns of the station, and the schools connected with it. By extending ourselves and multiplying schools the great object of our mission will be more effectually secured; whereas, should we have two brethren at a station, the number of our schools must necessarily be less; for it is both inconvenient, and inexpedient, to have schools attached to any station, more than two or three miles distant. All within this distance may be superintended by one missionary.

On the supposition, that the two brethren at Tillipally were to be separated at a future period, there appeared several reasons why the separation should take place as soon as practicable. Although four bungalows were given by the Rev. Mr. Glenie, for the accommodation of the sick, those temporary buildings, while we were destitute of a physician, were appropriated for the use of schools, &c. It is therefore necessary that other buildings, and those of a more durable nature, be erected for the many persons who are constantly applying for medical assistance. Since, therefore, we deemed it expedient for these brethren to be separated, at no distant period, it

would have been injudicious to expend money for building a house for the sick, since such an additional building would be of but little use, should the station be occupied by a single missionary only. The medical establishment will be considerable. Brother Scudder has many names for children to be educated in his family, and there is already at Tillipally, a boarding school of both sexes. To unite so many things at one station appeared inexpedient.

(To be continued.)

SUMMARY.

Mission to the Osages of the Missouri.—The United Foreign Missionary Board have just sent out from New-York a second mission family. Their destination is to the Great Osages of the Missouri, on the Osage river. The station is to be called *Harmony*. The family consists of the following persons:—Rev. Mr. Dodge, superintendant, his wife, and seven children; Rev. Mr. Pixley, assistant, his wife and one child; Rev. Mr. Montgomery and wife; Dr. Belcher and wife; Mr. Newton, wife and two children; Mr. Austin, wife, and five children; Mr. Sprague and wife, Mr. Jones and wife; Mr. Seely and wife; Mr. Bright, wife and one child; Miss Wooley; Miss Weller; Miss Compstock; Miss Etris, Miss Howell.

This interesting family, consisting of forty-one souls, has been collected from nine different states, and what is not less pleasing, from the three different sections of the Christian Church, who have so harmoniously combined their exertion in the work of evangelizing the heathen.

In New-York, the collections taken up at different churches for the benefit of the Mission, amounted to more than six hundred dollars.—Collections and donations in cash and goods, received by the agent in Philadelphia, amounted to \$1,744.

Union Mission.—By advices from the first Mission family, up to the date of Dec. 17th, it appears that they have left Little Rock. They state, “we have had some disagreeable weather for boating. On the 15th we had a storm of snow and hail, accompanied with considerable lightning and thunder. We hope to arrive at our destined station, within five or six weeks. Part of the brethren are already on the ground. They have purchased horses, cows, oxen, &c. It is said by those who have lived in the vicinity of our station, that it is both pleasant and healthy. We learn that the Osages were exceedingly pleased to see the brethren—the missionaries they have so long looked for.’ The Governor has just been up to settle the disturbance between them and the Choro-

kees. How the matter now stands we know not, as we have not seen the Governor. In the quarrel, the Cherokees, it appears, have been to blame. I shall be more particular on this subject in my next."

In Northampton, Mass. \$101,31 have been raised for Foreign Missions, from six acres and a half of land. Some individuals gave the use of the land, others contributed the necessary labour.

We extract the following articles from the Boston Recorder:

A subscription for the establishment of a printing press in Western Asia, under the direction of the Board of Commissioners for Foreign Missions, has been set on foot in this town. The object is, to print the Holy Scriptures, and such school books, tracts and periodical papers, as shall seem peculiarly calculated to diffuse religious knowledge. The sum contemplated to be raised is \$3,000 per ann. for five years. Thirteen gentlemen have subscribed \$100 dollars per ann. each—several others have declared themselves ready to subscribe \$50 each, so that two thirds of the sum required may be considered already pledged. Several of the same gentlemen intend to subscribe an additional sum to defray the expense of the press and founts of type in different languages. All this is done without diverting a single dollar from the general funds of the Board. The origin of this distinguished liberality is derived from a letter of the Rev. Mr. Williamson, of Smyrna, to Rev. Dr. Worcester, where he urges with great force the advantages of such establishments in that benighted part of the world. This was read at the monthly concert in Boston, held in December, and in view of its effects, *we* may exclaim, and generations yet unborn will exclaim with greater emphasis—"Behold how great a matter a little fire kindleth!"

Our missionaries at Ceylon sent a congratulatory letter to the Governor on his return from the successful termination of the war in Candy. The return of peace and tranquility to the Candian provinces appears to be intimately connected with the diffusion of the gospel among them.

A boy who had been named *Lawrence*, in the Mission school under Mr. Poor, died in Jan. 1819, and his funeral was attended according to the custom of christians, to the great offence of many among his father's friends. His father gives some evidence of conversion. This was the first funeral service attended by Mr. P. among the heathen.

Malleappa, who had for some time superintended the school at Mallagum, has

gone with his father to Colombo, to obtain employ in some situation under government. This occasions a disappointment to the Missionaries. They have not relinquished all hope that Supyen is a child of God, though he is yet restrained from all personal intercourse with them, and confined among his heathen friends.

British and Foreign Seamen's Friend Society and Bethel Union.

The annual meeting of this institution was held on Tuesday evening, Nov. 14th, in the City of Condon Tavern. The gentlemen of the Committee, anticipating a very full attendance, had appropriated a large space for ladies, who were admitted through the committee room only by tickets. They had also very tastefully and beautifully decorated the elegant room of the tavern with flags; behind the chair was one of the largest English ensigns made for a first rate; attached to this was the British standard, and the whole surmounted by the society's flag, blue, with large white letters, "*Bethel Seaman's Union*," ornamented with a yellow star and a dove flying with an olive branch in its mouth. At each corner, near the chair, were Bethel flags also, brought from the ships in the Thames. On the right of the Chairman was spread an American ensign; and on the left, over the music gallery, a Welch flag, blue, and white letters, "*Cyfarfod Gweddi*," that is, Prayer Meetings. This flag was brought from the Welsh tier, where it is regularly hoisted. At the lower end of the room, in one corner, was a red flag, with the word "*Prepeth*," i. e. Preaching, used among the Welsh on the Thames; and on the other a large Bethel flag, made at Greenock, and rescued from the recent wreck of a vessel, after a long voyage, near Margate.

Precisely at 6 P. M. the Rt. Hon. Ad. Lord Gambier, G. C. B. took the chair.—The scene was deeply interesting, and the circumstances of the evening most important to the best interests of our marine population. The platform was well and respectably filled. On the right of the noble earl sat Capt. C. M. Fabian, R. N.; Sir G. Mount Keith, Bart, R. N. and Capt. C. Allen, R. N. one of the Secretaries; several ministers, and ladies of distinction also, with B. Shaw, Esq. the Treasurer, filled up the right of the chair. On the left were Lieut. T. G. Nichols, R. N. and Mr. E. Sparkes, (from the Duke of Wellington's army) secretaries; also, Capt. Lamb, R. N. Capt. Crisp, of the army, lady Leigh, and other highly respectable females, with several distinguished merchants and ministers of the gospel. The foot of the platform was covered with cabin boys, the hinder part with sea captains, and the end of the room discovered

a large company of pious seamen, from ships coasting and foreign.

After the Report was read, most of the above gentlemen addressed the meeting, as did also the Rev. Messrs. Edwards of Greenock, Cox of Hackney, Irons and Curwen of Hull, Parker of Bristol, M'All and Davis from Wales, A. Brown and Smith from Penzance. Lord Gambier expressed his high gratification in attending the meeting, and commenced the collection after it by presenting a check for ten guineas, which liberal example was immediately followed by B. Shaw, Esq. and others of the company. We have not room for the very interesting speeches delivered on the occasion, but the following anecdote related by Mr. Shaw, is too remarkable to be passed over :—

“Some time since, a lady, whose name has been respectfully announced since we met, and whose time has been much devoted to promote the objects of this institution, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her tracts and Bibles, and above all her admonitions; on her return she was accompanied by the same officer, and took an opportunity of thanking him for his kindness in attending to her request; he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do that he would not do. ‘Then (said she) I’ll thank you to read this book,’ giving him a bible. (*Applause.*) He felt himself surprised, (or if you please, *taken in,*) but considered that as he had given his promise, he was bound to fulfil it. The lady afterwards visiting a distant part of the country, went to the church, heard the sermon, and was returning, when the *clergyman*, running after her, said, ‘if I mistake not I am addressing such a lady?’ mentioning her name.)—‘That is my name, (said she,) but I have no recollection of you.’ ‘No, madam, (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a bible?’ ‘Yes, (said she,) I do.’—‘Then, madam, I am the person, and the good effects of it are what you have seen this morning.’

REVIVAL OF RELIGION.

Our distant readers will be gratified to

learn that a powerful work of divine grace is now prevailing in the central parts of this State, and is rapidly extending in all directions. It commenced about the middle of the last summer, in this city, where it still continues with unabated force, and has since passed into congregations in Woodbridge, Derby, North-Milford, Milford, Stratford, North-Haven, Branford, North-Branford, Meriden, Guilford, East Guilford, part of Saybrook, North Killingworth, the city of Hartford, East Hartford, Windsor, West Hartford, Wethersfield, Newington, part of Berlin, Farmington, Bristol, Plymouth, Warren, New Preston, Goshen, New-Milford, South Britain, and we believe in a number of other places, which we are not able to specify. From present indications it would seem that this is but the commencement of a more extensive revival of religion, than any which has been experienced in the most favoured period of the Church in this State. In some of the large towns, hundreds have been under conviction of sin at the same time; in others of a smaller size, scarcely a family is left without some one who is rejoicing in hope, or pierced with a sense of sin; schools have in some instances been most powerfully impressed, even where the instructors were not pious; the pursuit of worldly business has in some places been partially suspended, by the anxiety to secure interests of higher moment; and we believe in no place where the work of grace exists, has it yet begun to decline, while we almost daily hear of its commencement in different parts of the State.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Bible Society acknowledges the receipt of \$1500 73 in the month of February. The issues from the Depository during the same month were; Bibles, 1800; Testaments 1081: Value \$1931 37.

The Treasurer of the American Education Society, acknowledges the receipt of \$332 85 in the month of February.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$2,914 82 from Jan. 21st to Feb. 20, besides articles of clothing &c.

The Rev. Mr. Ward, has collected \$9,500 in the United States, for the support of the Missionary College at Serampore.

Ordinations and Installations.

Feb. 20th.—The Rev. CALVIN HITCHCOCK, was ordained pastor of the First Congregational Church and Society in Randolph, Mass.—Sermon by the Rev. Mr. Fay of Charlestown, Mass.

Feb. 28th.—The Rev. JOHN BOARDMAN, was ordained pastor of the Congregational Church and Society in West Boylston, Mass.—Sermon by the Rev. Mr. Braman, of Rowley, Mass.

March 4th.—At an ordination held in St. Michael's Church, Bristol, R. I. the Rev. STEPHEN H. TYNG of Boston, and the Rev. SILAS BLAISDELL,

of New-Hampshire, were admitted by the Rt. Rev. Bishop Griswold, to the Holy Order of Deacons.—Sermon by the Rev. Dr. Jarvis, of Boston.

March 7th.—The Rev. ELIJAH DEMOND, was ordained pastor of a church in West Newbury, Mass.—Sermon by the Rev. Mr. Fay, of Charlestown, Mass.

March 14th.—The Rev. EBENEZER BURGESS, was ordained pastor of the First Church in Dedham, Mass.—Sermon by the Rev. Dr. Spring, of New-York.

View of Public Affairs.

UNITED STATES.

Congress adjourned on the 4th inst. The admission of the Territory of Missouri into the Union, was the most important question, and comparatively the only one, which at any time engaged the attention of the National Legislature.

After many laborious exertions, and numerous propositions had been made in both Houses, for the purpose of bringing the question to a final issue, the object was ultimately accomplished by means of a joint Committee, who reported the following Resolution on the 26th of February, only six days before the close of the session.

Resolved, &c. That Missouri shall be admitted into this Union on an equal footing with the original states in all respects whatever, upon the fundamental condition, that the fourth clause of the twenty-sixth section of the third article of the constitution submitted on the part of Congress shall never be construed to authorize the passage of any law, and that no law shall be passed in conformity thereto, by which any citizen of either of the states in this union, shall be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled under the constitution of the United States: *Provided*, That the legislature of the said state, by a solemn public act, shall declare the assent of the said state to the said fundamental

condition, and shall transmit to the President of the United States on or before the fourth Monday in November next, an authentic copy of the said act; upon the receipt whereof the President by proclamation shall announce the fact; whereupon, and without any further proceeding on the part of Congress the admission of said state into this Union shall be considered as complete.

The above Resolution passed the House of Representatives 87 to 81; was concurred in by the Senate without debate, and subsequently received the signature of the President.

On the 6th instant, *James Monroe*, was re-inducted into the office of Presidency of the United States. His inaugural speech, which was delivered on taking the oath to support the Constitution, contains a review of our national policy and success for four years past, and indicates the course to be pursued in future. In view of our foreign relations he makes the following remarks.

Europe is again unsettled, and the prospects of war increasing. Should the flame light up, in any quarter, how far it may extend it is impossible to foresee. It is our peculiar felicity to be altogether unconnected with the causes which produce this menacing aspect elsewhere. With every power we are in perfect amity, and it is our in-

terest to remain so, if it be practicable on just conditions. I see no reasonable cause to apprehend variance with any power unless it proceed from a violation of our maritime rights. In these contests, should they occur, and to whatever extent they may be carried, we shall be neutral; but as a neutral power, we have rights which it is our duty to maintain. For light injuries it will be incumbent on us to seek redress in a spirit of amity, in full confidence that injuring none, none would knowingly injure us. For more imminent dangers we should be prepared, and it should always be recollected that such preparation, adapted to the circumstances, and sanctioned by the judgment and wishes of our constituents, cannot fail to have a good effect, in averting dangers of every kind. We should recollect, also, that the season of peace is best adapted to these preparations.

ENGLAND.

By late arrivals at New-York and Boston, London papers have been received to the 10th and Liverpool to the 13th of February.

Parliament agreeably to adjournment convened on the 23d of January. His Majesty George IV. opened the session by a short speech in which he expresses himself much gratified with the improvements which have been made in the financial concerns of the nation, and in the commerce and manufactures of the country. Relative to the Queen, His Majesty said that the provision fixed by Parliament in 1814 having expired with the death of the late king, he had desired his ministers to lay the matter before the House of Commons that they might take such measures upon that subject as they should think proper.

His Majesty said nothing in his speech decisive of the course intended to be pursued by the British government towards the Congress of Sovereigns at Laybach; his intentions however are explicitly stated in a Circular Despatch to his majesty's ministers at Foreign Courts, laid before the House of Lords, in pursuance of an address to his Majesty Feb. 1821. The circular states, that the King has felt himself obliged to decline becoming a party to the measures in question. After explaining the views of the British government, in regard to obligations im-

posed by existing treaties, and disapproving of the "mode and circumstances" under which the revolution of Naples had been effected, the Despatch further states, that "it should be clearly understood, that no government can be more prepared than the British government is to uphold the right of any state or states to interfere where their own immediate security or essential interests are seriously endangered by the internal transactions of another State. But as they regard the assumption of such right as only to be justified by the strongest necessity, and to be limited and regulated thereby, they cannot admit that this right can receive a general and indiscriminate application to all revolutionary movements, without reference to their immediate bearing upon some particular State or States, or be made prospectively the basis of an alliance. They regard its exercise as an exception to general principles, of the greatest value and importance, and as one that only properly grows out of the circumstances of the special case, but they at the same time consider, that exceptions of this description never can, without the utmost danger, be so far reduced to rule, as to be incorporated into the ordinary diplomacy of States, or into the institutes of the law of nations."

THE QUEEN.—The House of Commons have passed a Resolution that his Majesty be enabled to grant the Queen £50,000 per annum. Her Majesty on hearing that such a proposition had been made in the House, sent in a message previous to the passage of the Resolution, that she would accept of no grant on any condition which should not include a restoration of her name to the Liturgy.

Sir Archibald Hamilton moved in the House, "That the order in Council passed the 12th of February under which the name of her Majesty Caroline, Queen Consort of these realms, was erased from the Liturgy, appears to have been ill advised and inexpedient."

After an interesting debate, the motion was lost by a majority of 101—310 voting for and 209 against it.

SUMMARY.

Jan. 27th, an attempt was made upon the life of the King and royal family of France, by the explosion of a barrel of

gunpowder, containing about six pounds, and placed on the staircase in the interior of the Chateau des Thuilleries, which leads to the apartment of Madame and his Majesty. Fortunately no injury was sustained by any person from the explosion. On the night of the same day, a petard was exploded near the carriage of the Duke d'Angoulême, in which he was returning from Compeigne. Since these attempts, petards have exploded in several parts of the city of Paris, without effect. Several arrests had been made, but the authors of these daring attempts had not been discovered. Suspicions had rested against a person named Neveu, which led to his arrest, but at the moment he entered the office of the Commissary, he took a razor, which he had concealed in his clothes, and cut his throat in such a manner as to cause his immediate death.

Among the gentlemen of distinction who attended the King's levee held on the 26th January, we observe the name of Mr. Rush, the American Minister.

Admiral Sir George Campbell, commander in chief on the Portsmouth station, has committed suicide, in a fit of insanity, by shooting himself with a pistol.

Sir William Scott, who has for some time been seriously indisposed, is announced by the London papers, to have so far recovered as to be out of danger.

The Caxton Printing Office, at Copperas Hill, Liverpool, the most extensive periodical publication warehouse in the United Kingdom, has been completely destroyed by fire, with all its contents. The stock, types, presses, and premises, were insured for 36,000 pounds sterling.

Preparations have been made at the Mint in London, for coining 10,000,000 guineas within the year 1821. By the time the process is in complete operation, the issues will amount to 200,000 per week.

The University of Edinburgh now reckons not less than 2000 students, a greater number, it is believed, than any university in Europe could ever boast of.

The preparations for the coronation feat in Westminster Hall, are going forward, and rumour fixes the month of May for this splendid spectacle.

The celebrated pedestrian, Lieut. Owen, who undertook to walk 50 miles a day, in the vicinity of London, in 12 hours each

day, for 12 days in succession, had on the sixth day completed 300 miles. Betting was 3 to 1 against the accomplishment of the performance.

All the Italian witnesses have been removed off from Cotton Gardens, and the place is now restored to its former state.

In Saxony, which prides herself on being the cradle of the Protestant religion, the Catholic clergy, it appears, prohibit intermarriages with Protestants, unless the parties engage to educate their children in the Catholic religion; and the priests have even gone the length of declaring marriages celebrated by the Protestant clergy null and void, and the parties guilty of the sin of adultery. The university of Leipsic has taken the alarm at this illegal interference of the Catholic clergy, and resolved to bring the subject under the cognizance of the diet.

The Sierra Leone Gazette, of Nov. 18, says—"Recent letters from the Gambia, contain the disagreeable intelligence of some sanguinary successes obtained over the French on the upper Senegal. It is no small aggravation of the misfortune that it involved the loss of a French vessel, carrying supplies to the amount of 3000 pounds sterling, to the British expedition to the interior of Africa, under Major Grey, now at Galam, where these supplies were awaited as a fresh outfit."

An article from Constantinople, says—"The Sultan seems to have enough upon his hands every where. The Montenegrins have declared war, and he has been compelled to despatch seven detachments of artillery against them. His highness has received a present of 150 heads, carefully packed up, from one of his generals. He rewarded the bearers most liberally."

Naples.—By the most recent accounts from Naples, it appears that every exertion is making for a vigorous defence against the troops of the allies. Reports already state that the Congress at Laybach had submitted the outlines of a Constitution of government to the Parliament of Naples, and that the Austrian army had taken up their march to enforce its acceptance.—No doubt seems to remain that the allies are determined to resist all further revolutions, if not to restore the ancient order of things, where they have already happened.

The Duc de Gallo, despatched by the Neapolitan Parliament to the King at Laybach, received at Udine a prohibition to enter the Austrian dominions.

Answers to Correspondents necessarily deferred.